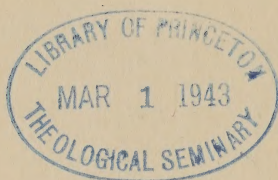


**DO  
ADOLESCENTS  
NEED  
PARENTS  
?**

**KATHARINE WHITESIDE TAYLOR**



HQ35  
T24







**DO ADOLESCENTS  
NEED PARENTS?**

PROGRESSIVE EDUCATION ASSOCIATION  
COMMISSION ON HUMAN RELATIONS

ALICE V. KELIHER, *Chairman*

EDNA ALBERS

WILLARD W. BEATTY

EARL S. GOUDEY

LEO HUBERMAN

WALTER C. LANGER

LORINE PRUETTE

LOUISE M. ROSENBLATT

W. ROBERT WUNSCH

*Collaborators*

GLADYS C. SCHWESINGER

BERNHARD J. STERN

KATHERINE W. TAYLOR

# DO ADOLESCENTS NEED PARENTS?

By KATHARINE WHITESIDE TAYLOR

*for the*  
COMMISSION ON HUMAN RELATIONS



A PUBLICATION OF THE  
PROGRESSIVE EDUCATION ASSOCIATION

D. APPLETON-CENTURY COMPANY  
*Incorporated*  
NEW YORK LONDON

COPYRIGHT, 1938, BY  
D. APPLETON-CENTURY COMPANY, INC.

*All rights reserved. This book, or parts  
thereof, must not be reproduced in any  
form without permission of the publisher.*

460

Copyright, 1937, by the Progressive Education Association

PRINTED IN THE UNITED STATES OF AMERICA



THIS BOOK IS DEDICATED  
TO MY PARENTS

ADELAIDE SCHROEDER WHITESIDE  
HARRY ROBERT WHITESIDE

IN GRATEFUL APPRECIATION



---

## PREFACE

---

*Do Adolescents Need Parents?* is one of a series of books presented by the Commission on Human Relations of the Progressive Education Association. This Commission has been charged with the responsibility of helping young people and their parents with the urgent problems of human living which exist today. As one of its activities, the Commission is offering this series of books which deal with the special problems of human relations in today's world. It is our hope that the insights, the perspectives, and the data offered will contribute to a more successful meeting of the problems of actual living.

This book, written by a parent who has had extensive experience in parent education, answers the title question with an emphatic "Yes." But it suggests important revisions in our popular notions of when, where, and in what ways adolescents need their parents and vice versa. It also presents the deep conviction of the Commission that better understanding of changing needs on the part of parents and children will make for a better quality of human relations throughout all avenues of life.

The initial plan for a series of publications in human relations evolved from the conferences of the Hanover Group. This group included Lawrence K. Frank, Lura Beam, John Dollard, Earl T. Engle, Mary Fisher, Willis Fisher, Hugh Hartshorne, Robert Lynd, Mark A. May,

Margaret Mead, and James Plant. The outlines and source materials (referred to in footnotes as the Hanover Outline on Personality and Culture) planned by these members of the Hanover Group were given to the Commission to serve as a starting point for its activities. For their generous release of original materials and for their continuing interest and assistance in the work of the Commission, we are deeply grateful.

The Commission and the author wish to thank Esther Lloyd Jones, Ralph Bridgeman, Lois Hayden Meek, Ernest G. Osborne, Goodwin Watson, and Caroline B. Zachry for their generous advice during the preparation of this book. We are also grateful to the publishers and authors who have given us permission to quote the many selections used in this volume.

ALICE V. KELIHER, *Chairman*



---

## CONTENTS

---

	PAGE
PREFACE . . . . .	<i>Alice V. Keliher</i> vii

### PART ONE

#### THE PARENT'S RÔLE

##### CHAPTER

1. PARENTS ARE STILL WANTED . . . . .	3
2. ENEMIES OR FRIENDS? . . . . .	17
3. PARENTS ARE ALSO PEOPLE . . . . .	41
4. UNDERSTANDING . . . . .	67
5. AFFECTION WITH FREEDOM . . . . .	97

### PART TWO

#### ADOLESCENT NEEDS

6. EXPERIENCES ON THEIR OWN . . . . .	129
7. MAKING FRIENDS . . . . .	163
8. STANDARDS TO LIVE BY. . . . .	197
9. A LIVING RELIGION. . . . .	215
10. FINDING WORK . . . . .	242

CHAPTER	PAGE
11. FINDING LOVE . . . . .	276
12. A HOME OF THEIR OWN . . . . .	319
CLASSIFIED BIBLIOGRAPHY ON TOPICS OF ESPECIAL IN- TEREST TO PARENTS AND ADOLESCENTS . . . . .	346
BIBLIOGRAPHY OF SOURCES USED IN THE TEXT. . . . .	363
INDEX . . . . .	371

Part One

THE PARENTS' RÔLE





---

# I

## PARENTS ARE STILL WANTED

---

WHAT are we parents good for in the lives of our adolescents? Aside from economic support, are we really necessary, or do we merely persuade ourselves that we are in order to prolong the pleasing sense of being needed? Are our children just putting up with us to keep from hurting our feelings, or do these young adults, in spite of their growing maturity, have certain basic needs that parents alone can meet? Before we can answer any of these questions, we must consider the significance of adolescence in the life of the individual.

### THE ADOLESCENT'S NEEDS

Adolescence is the process of growing from childhood into adulthood. During the process, if all goes well, infantile behavior and attitudes are gradually outgrown and those of adulthood attained. The goal of the process is maturity.

In view of the all-too-frequent hangovers of infantile behavior to be found in adult life, we may well pause to ask, "What is *true maturity*?" "What is *adulthood*?"

In this discussion two definitions worked out by young people are worthy of consideration. An eighteen-year-old writes:

I consider an adult one who is capable of standing on his own two feet and facing the world independently. He must have found his place in the world and feel comfortable in it. This implies, basically, physical and mental maturity—physical because he should be strong and healthy in order to give strong and healthy children to society, and mental since he would have to make his own decisions, judge wisely, formulate his own opinions, exercise his intelligence continually, and work for the common good.

Another of the same group defines an adult as follows:

My idea of an adult is a person who is composed and presents a reserved and well-groomed appearance. One who has a variety of intense interests such as painting, sculpture, dancing, music, reading, and handicrafts of all kinds. One who has found a happiness in life and shows it. One who is broad-minded and who goes ahead to do the things he wants to do. One who has a great love for nature and the out-of-doors. One who does not shirk responsibility and isn't afraid of work. One who has a mind of his own and can meet any situation.

Young as they are, these writers show insight regarding the essentials of true maturity: self-reliance born of independent judgment and developed powers, coupled with a full and happy acceptance of responsibility in work and in human relationships. Only those who have "found a happiness in life" through the development of their own capacities and philosophy of living are fully ready to "meet any situation" and to give of their strength to others. They alone may be called truly *adult*.

In order that boys and girls may attain this true maturity during the process of adolescence four things are necessary. In their relationship with parents they must gradually replace the emotional dependence of childhood with mature friendship. They must develop their capacities for mate love and for vocational effectiveness, and they must evolve a scheme of values that makes life meaningful for them. Only as they know that they are capable both of evoking and of giving love, and that they can do good work in a world they understand, will they attain their fullest development in a satisfying vocation and a happy home.

Many young adults are aware of their need for help in these vital areas. There is an increasing demand among them for courses directly related to the problems of successful living. As one boy put it: <sup>1</sup>

I wish they would give us more useful "dope" in our subjects at school. I can't see how knowing that Washington never told a lie, which in itself is a lie, can be of any use to me when I'm out of school. What I want to know is how he got where he did. They seem to be shielding us from the realities of life, instead of showing us how best to face them.

In an analysis of answers to a questionnaire sent to 100 freshman college girls Mrs. Leonard reports: <sup>2</sup>

The data show a yearning for ideals of "perfect knowledge" finding expression in such phrases as, "A girl ought to know everything about life." "A girl ought to know all there is to

<sup>1</sup> Hanover Outline on Personality and Culture, John Dollard.

<sup>2</sup> Eugenie A. Leonard, *Problems of Freshman College Girls* (New York, Bureau of Publications, Teachers College, Columbia University, 1932), p. 124.

know," etc. It is an impossible ideal; yet it offers a mighty challenge to parents.

One student observed: <sup>3</sup> "A girl should have absolutely no illusions about anything on any subject."

#### OUR CONFUSED AND CHANGING WORLD

The eagerness of young people to pierce beneath the surface into the basic realities of life bespeaks the urgency of their need. The very nature of our world makes it harder for adolescents to find themselves today than in earlier days. The rapidity of change during the last few decades has resulted in so much confusion that, in the effort to find a satisfying way of life, many adolescents are overcome with the strain and lose their way.

Margaret Mead clearly analyzes the severe strains of adolescence in our own era by contrasting it with the same period in primitive life. In "A Comparative Study of Adolescence in Primitive and Modern Society," she writes: <sup>4</sup>

The American girl does not grow up in a coherent society as does the Manus girl and the Samoan girl. Instead she must enter a world filled with conflicting standards, contrasting philosophies, angry propaganda. Her home is not her world in little, within whose sheltering walls she can learn to play her future part in society. Instead her home subscribes to only a tithe of her standards, only one of the many patterns of her society. Instead of preparing her for life, it often handi-

<sup>3</sup> *Ibid.*, p. 105.

<sup>4</sup> Margaret Mead, "A Comparative Study of Adolescence in Primitive and Modern Society," from *The New Generation*, edited by V. F. Calverton and S. D. Schmalhausen (New York, The Macaulay Co., 1930), pp. 21-22.



caps her by striving to limit and direct her choice in terms of filial devotion. In a primitive society, no matter how fantastic the cultural solutions, the young are forced to subscribe to them because no alternative is presented to them. But in our heterogeneous modern society, choices—of religion or doubt, or kind of work, or type of love—face the girl from the moment she reaches a thinking age. She can choose not only whom she will love, but whether she will love in or out of wedlock, one or many. She can choose love without marriage, marriage without children; she may be tempted occasionally to choose children without marriage. And every girl who consciously makes one of these choices sets small patterns for scores of weaker, less articulate comrades. The burden of painful thought, from which even the most mature thinkers have been fain to flee in former ages, is now being thrust, willy-nilly, upon ill-educated, inexperienced children. And in addition to this penalty of modern civilization the everyday conditions of American life are complex and difficult for the adolescent.

It is not necessary to turn to primitive societies, however, to find cultures less confusing than ours of the present day. Indeed, we need go no further back than the beginning of this century to find a genuine contrast. In those relatively calm days before the outbreak of the World War, ways of life were much more clearly defined. Then grandmothers believed, and were fond of repeating, "There is a right way and a wrong way for everything."

Probably never before has there been so complete a change in the surrounding scene between two generations. So many inventions have appeared on the market to add to both the comfort and the joy of living, that it is difficult for young people not to lose their heads from

either the whirl of motors or the whirl of delights. And the same energy of scientific thinking that has harnessed power for our delight or for our undoing has shaken the foundations of all the old patterns of living before any of the new modes have had time to prove their worth.

"What," asks the young man, "can I do? What should I do? What is worth striving for, amid all this confusion and turmoil? What picture of myself can I construct as an ideal to be achieved with all the abilities and energies I can command?" As yet, the new patterns which will guide the young man of today have not been created. In endless experiments and many futile efforts this generation is seeking them, but it has not clarified or stabilized them or given the sanctions needed for authoritative use.<sup>5</sup>

The task of our adolescents, therefore, is not only to try to find their own place in this confused world, but at the same time to help in its search for a better way of life. Frequently a most serious element from the adolescent's point of view is that his parents also are groping. For perhaps the first time in history, adolescents and parents alike are facing similar problems in adjusting to a rapidly changing world. The result in many instances is that when the adolescent seeks a steady, guiding hand he finds a wavering one. One girl recently remarked, "Mother, it makes me uneasy to know there are so many things even you have not decided about."

As we realize the complex demands of our society,

<sup>5</sup> L. K. Frank, "Social Changes and the Family," in *The Annals of the American Academy of Political and Social Science*, Vol. 160 (Philadelphia), p. 196.

those of us who read Margaret Mead's *Coming of Age in Samoa* may find ourselves wishing our adolescents could grow up in that easeful primitive society, or at least in the simpler days of our own culture. But no matter how much we may wish that our children had been born into the certainty of accepted beliefs, such as our grandmothers knew, the fact remains they are children of the present in the United States, and they must be given a chance to make the most of it and prepare for the inevitable changes ahead. Even if we could turn back the hands of time, it is doubtful if any of us would really do it. The new difficulties are more than offset by new opportunities.

The difference in potential danger and joy between the turn of the century and the present is thrown into relief by comparing surreys pulled by sleek-backed mares, which one drove so proudly to the park on a Sunday afternoon, with the high-powered cars that speed over our mountains today. Not only are there these shifts from buggy to automobile, from music box to radio and television, from kerosene lamp and gas jet to electric lights, but there are even more significant changes in people. Gibson, the artist of the 1900's, delighted in drawing the tight-waisted "delicate ladies" who blushed and tittered at the mention of love, sex, or pregnancy, and whose earnest energy went into fancy work and china painting. The sun-tanned, athletic girl of today with her more open attitude toward sex, her more inclusive education, her interest in world affairs, is a wholesome contrast. Rather than yearn for other eras,

we must see that our young adults use wisely and fully the richer potentialities of our own age.

#### HOW CAN THESE NEEDS BE MET?

It may help in working out our own rôle to consider what part parents have played in the lives of their adolescents in other cultures. In studies of many primitive tribes, both historical and present-day, we find the training of the adolescent considered too important to be left to the individual parent. The child's readiness for adult independence and responsibility is symbolized by public rites. These impress upon the tribe, the parent, and the individual himself that the final weaning has taken place. The child no longer is to be under parental rules but is to be a member of adult society with rights and privileges of his own. He is not left to sink or swim, however. Carefully chosen men and women are given the important task of coaching him in the privileges and responsibilities of adulthood.

In Roman days the boy of fourteen ceased to be under the tutelage of his parents, received the *Toga Virilis*, was acknowledged as a citizen and trained in manly virtues by the agents of the state. In the days of chivalry the boy at fifteen became the "squire of the body" to some knight who superseded the parents as tutor. In our own Colonial period boys of fourteen or fifteen left the parental roof to live as apprentices to craftsmen.

In more recent eras, though parental authority was not supplanted at puberty, young adults were frequently

graduated into complete independence by sixteen or eighteen. At this age some of our own grandparents were married and running a shop or farm of their own. Yet today, because of the complexities of our culture, many parents still support their almost adult children and therefore expect to "boss" them. In financially comfortable families at least, when boys and girls are sixteen or eighteen, most of them are just beginning to consider what they will do when they really enter adult life half a decade later! It is only natural, when the external situation remains unchanged, that parents should unthinkingly try to maintain the old ministrations and control. But they must ask themselves in all seriousness, "Do our adolescent children still need parental help and guidance, or do teachers, counselors, and club leaders give them all they really need, just as in other societies sufficient training was given by tribal counselors, craftsmen, knights, or other tutors?"

#### CAN THE SCHOOLS SUPPLANT PARENTS?

The phenomenal spread and continual improvement of high-school education in this country makes it more and more reasonable for parents of adolescents to wonder what, if anything, is left for them. Not only has high-school education been made so widely available, but also the high school is aware of the great changes in society, and it is in the process of recasting itself in order to come closer to the realities and demands of actual



life. There is a growing realization of the importance of education for intelligent choice, of integrated experience as the keynote of learning, and of the sound adjustment of the whole personality as the basis of success. Many high schools are still primarily academic institutions insofar as "teaching subjects" goes, but many of the subjects have a more obvious relation to life. Also in some of the most forward-looking high schools, the students' own life problems are used as the core of the curriculum around which to integrate related subjects.

The rapidly spreading acceptance of the wholesome development of the individual as the goal of all education has registered itself in the encouragement of student activities and social gatherings, the introduction of psychological counseling, and the spread of the out-of-class program into many leisure activities. As reported in *Middletown*,<sup>6</sup> "Today the school is becoming not a place to which children go from their homes for a few hours daily but a place from which they go home to eat and sleep."

Not only schools but also churches and other community agencies are supplementing the home with wholesome experiences and counsel. Up-to-date churches provide educational, social, and recreational activities for their young people. The Y.W. and the Y.M.C.A.'s have arisen out of this realized responsibility of the churches to augment such programs. The Boy and Girl Scouts, 4-H Clubs, and like organizations have also come

<sup>6</sup> Helen M. and Robert S. Lynd, *Middletown* (New York, Harcourt, Brace and Co., 1929), p. 151.



to play very real parts in the development of many boys and girls.

As these many groups outside the family have taken over more and more responsibility for personality development, and as the emphasis upon the need for experts to handle personality problems has increased, there has come an undervaluation of the parent's rôle. "Time was," a recent writer stated,<sup>7</sup> "when the parent was the center of the stage. Now he isn't even in the wings." There have been other statements to the effect that parents not only are comparatively useless but that they have had a pernicious influence upon their children. George Bernard Shaw summarized this philosophy humorously but half seriously when he said, "Any one is better for children than their own parents!"

Some conscientious parents have been paralyzed at this thought. They have asked themselves, "If we discipline our children, will we rob them of initiative? If we are too easy, will they go down the primrose path with the flaming youth we read about? If we love them too much, will they develop parent fixations?"

"Life was simpler for my mother," said a thoughtful woman.<sup>8</sup> "In those days one did not realize that there was so much to be known about the care of children. I realize that I ought to be half a dozen experts, but I am afraid of making mistakes and usually do not know where to go for advice."

<sup>7</sup> Irving Bacheller, "An Unspanked Generation," *The Century Magazine*, Vol. 112, 1926, pp. 348-355.

<sup>8</sup> Helen M. and Robert S. Lynd, *op. cit.*, p. 211.

More than a few of us parents, for fear of doing the wrong thing, have tried to eliminate ourselves from the picture as much as possible, some with anxious yearning, some with a sigh of relief at being relieved of a job too difficult to face. Overwhelmed by the importance of our task and our own inadequacies, it is not surprising that we seek to shift the responsibility for our children's education onto the shoulders of those who seem stronger, wiser, more expert than we. But can we sit back and depend upon schools, guidance clinics, and clubs to see that all the needs of our particular child are met? Can we be sure they will coördinate all his various experiences and help him find their true meaning? Can they give him the underlying security so necessary to his balance?

#### WHAT PARENTS ARE GOOD FOR

With the increased emphasis upon the education of the child as a total personality has come the realization that, after all, there are certain indispensable things that parents alone can give. The companionship of scout leader, school counselor, or even of the finest teacher can be only fragmentary and intermittent. The child needs one steady point of reference to help integrate his wide variety of experiences into a meaningful whole. Parents alone provide not only the biological beginning of the child's life but also his life's continuity from year to year.

It is not only by helping him choose and coördinate his experiences that parents play an important part in

the life of the adolescent. The basic security that gives one courage to use one's powers and test one's vision depends most of all upon the unwavering love of one's parents. To be happily secure, every child must feel that somewhere he is wanted for himself, that to some one he is of supreme importance. Teachers and other leaders, no matter how devoted, must continue to divide their services among large numbers of children and cannot concentrate their love and attention upon one or two. They may provide skills and understandings; parents alone can give exclusive interest and love. *To no one else can their child come first.*

These facts are clear-cut findings of psychiatry. They are leading to a definite trend away from mere objective expertness on the part of parents. They bring a realization that technical skill alone is not enough to insure wholesome development. It cannot be substituted for love. The advice of a psychiatrist to the parents of a boy who was withdrawn into himself was,<sup>9</sup> "Don't try to bring this boy up scientifically. Talk all the objectivity you want to in school, but don't try to carry it into your own home. The boy needs that show of love which comes through our being upset about things that happen to people for whom we care, whereas we can be objective about people we do not care for."

Underneath the jaunty self-assurance of our modern boys and girls is a genuine awareness of this need for their parents' love. When a social worker asked a delinquent boy of eighteen why he spent so much time

<sup>9</sup> Hanover Outline on Personality and Culture, James S. Plant.

drinking and carousing, he answered: "There is not much else to do. I get lonesome and there's never anybody home at my house." Writes a girl,<sup>10</sup> "My parents have done everything in the world for me as far as physical comfort and education goes. But they have never given me the affection I always wanted. . . . Only a few times did I wish I was dead. These were caused by visits to my friends' homes and seeing the love and companionship there which I did not have."

In a recent discussion among high-school students concerning what they wanted of parents, a typical answer was, "You wanted the kind of parents you can take your troubles to and be *sure* they'll understand." Another student concluded with, "You want parents to love you. That's what home is—where some one loves you."

So adolescents do want parents. Not only this, they really need parents. They need us as much as in pre-school days but in different ways. Because of the confusion in the world about them in addition to the conflicting emotions within their own breasts, present-day adolescents probably have even greater need than those of earlier times for the continuity and security the home alone can give. The purpose of this book, therefore, is to help parents find ways of meeting these needs constructively, with reduced strain and increased happiness on both sides. As they are wisely met, both parent and child may be gradually released into mature comradeship and new adventure.

<sup>10</sup> Hanover Outline on Personality and Culture, John Dollard.

---

## 2

### ENEMIES OR FRIENDS?

---

OF course, we love our children and want to help them," many parents will be thinking after reading the preceding chapter. "There is nothing new in that. We want to be friends with them too, but that is becoming difficult. They seem to be trying to shut us out of their lives."

Again and again in work with parents of adolescents one meets such statements. Typical of the problems they seek help on are the following.

A mother:

When my children were younger, I had very little trouble with them. They knew I loved them and wanted only what was best for them. They accepted me as the authority in the family, and we got along without much friction. Now they are thirteen and fifteen. Even the younger disobeys, and if I correct the older one he says, "Oh, shut up, Mother. You're way out of date. You don't understand modern young people at all."

A father:

My fourteen-year-old son has gotten so ill-mannered and unruly during the last year that we hardly know what to make of him. He scarcely seems like the same boy. He is impudent

to me, and even to his mother, and uses some of the most atrocious language. If we correct him, he goes out, banging the door after him, and doesn't come back for hours.

And yet such rude, unruly youngsters are often longing for the friendship they seem to be casting off. In personal-problem discussions held for students of either senior or junior high one finds such questions as, "How can I establish a better relationship with my parents?" almost as universally as, "How can I be popular?" Other teachers make similar observations. For example, in a recent article describing a human-relations course,<sup>1</sup> it is reported that the students placed "to get along with parents" as their first objective in terms of social relationships. They also decided "they should go more than half way in adjusting with their parents because of their own greater flexibility."

Two scientific investigations of the desires of high-school students show how widespread their longing for their parents' friendship is. Seven hundred high-school boys and girls answered a questionnaire in *Middletown* on the qualities they desired in parents. Although over half of both sexes put being a good cook and housekeeper as the first requirement for a mother, having time to read, talk, go on picnics, and play with their children was a close second. For father, spending time with children came first, and respecting children's opinions followed.

The White House Conference Committee on the Family sent out a questionnaire to a large number of

<sup>1</sup> Charles K. Cummings, Jr., "Human Relations," *Progressive Education Magazine*, November, 1937, pp. 546-577.



adolescent boys and girls as to the changes they desired in parents. Among the girls, the three most wished-for changes were—in order of relative importance—more companionship between parents and children, better sex education, and less punishment. The same changes were desired by the boys who, however, put better sex education first, more companionship second, and less punishment third.

It is touching that with both sexes the desire for more companionship is greater than the desire for less punishment, and suggests that many adolescents are hungry for an intimate relationship with parents, in spite of frequent acts that seem to belie this. Even some serious misdeeds which stimulate punishment may be, in part at least, merely immature and rather desperate attempts to get the reassurance that after all they are of great importance to their parents. Close contact with parents is so necessary to every adolescent's well-being that some will submit to severe suffering in the effort to secure it if it seems to be slipping.

#### THE UNIVERSAL CONFLICT

In view of this almost universal desire on both sides for affection and understanding, why does hostility so frequently creep into the parent-adolescent relationship? Some conflict between adolescents and their parents is perfectly natural. It arises on the one hand from the adolescent's need to develop a mature life of his own, and on the other from the parent's failure fully

to understand what is going on and to realize the part he should play in the process. In many instances parents' understanding is clouded by a natural reluctance at losing what has for many years been a vital and deeply satisfying part of the parental rôle, that of being accepted as the final authority by one's child and of making life safe for him. For many this prestige is so precious, and the habit of authority so strong, that they find it difficult to relinquish. Therefore, as sons and daughters become more able to contest parental authority and assert their own rights, some struggle is almost inescapable. Certainly the kind of people they turn out to be, what work they will do, whom they will marry, seem as important to their parents as to them, and parents are more used to holding the guiding reins. There is frequently an antagonism between two people trying to guide the same thing, especially when they come to it with different needs and points of view. This time the vital thing in question is the child's life.

Storms between parents and adolescents are not new to our era. David's struggles with Absalom have echoed through the ages. The fireworks between fourteen-year-old Juliet and her father, when he insisted that she marry Paris, have realistic modern flavor in spite of the Shakespearean language; and if the family life of Elizabeth Barrett Browning and her sisters can be used as an example, one may well imagine that in the days of Queen Victoria all was not sweetness and light between parents and their adolescents.

A nineteen-year-old member of a youth club writes

a good summary of the situation in many present-day families:

I think that parents try to make us too dependent on them. In their love for us, they become selfish and demanding; they want to keep us attached to them as long as possible. They try to spare us hardships and trouble—they expect us to learn from their experience. The result is that if we are suddenly thrust out on our own, we are utterly bewildered and incapable of adjusting ourselves to the world.

I feel, too, that parents are often too suspicious and distrustful of youth. We are ready to coöperate with our elders, but when we meet with this attitude on their part, we become antagonized and hostile. Thus a barrier is raised between parents and youth.

#### THE DECLARATION OF INDEPENDENCE

The causes of misunderstanding do not lie in the parents alone, however, as the above observation suggests. It is not unusual for adolescents to be cocky and unruly at times. It may help if parents realize fully that this "impudence" and disregard for authority are not symptoms of a growing perversity, but merely the first lines in the child's declaration of independence and are cause for joy not mourning. The whole family rejoices over the child's first standing alone, the first walking alone. They are the beginning signs of physical independence. Cockiness and rashness may be the first steps toward emotional independence. But they are a little difficult to celebrate. One father writes, however: <sup>2</sup>

<sup>2</sup> Lewis Gaston Leary, "The Fine Art of Letting Go," *Scribner's Magazine*, Vol. 91 (June, 1932), pp. 358-360.

While I must confess that this "none-of-your-business" attitude toward a natural interest in the doings of our offspring sometimes irritates me, it does not worry me at all; for I know more about what is going on inside the boy's head than he thinks I do, and I realize that the unnecessary secretive-ness of adolescence, its extravagant assumptions of independence, and even its deliberately provocative challenges to parental authority, are by-products of an entirely wholesome instinct, the absence of which in any of my children would seriously disturb my peace of mind. . . . It would be foolish for a father to lose any sleep because a son in his teens does not always spring to attention when he is spoken to or to suspect him of being hell-bent because he no longer tells everything that he does and thinks, or to let his own temper be ruined by the chronic grouching of adolescence: for, with all the clumsy, exaggerated, and irritating manifestations of the revolt of youth, the worst thing that could happen would be for the revolt to fail.

#### THE CONFUSED PARENT

For many parents the hardest thing to take is that sons and daughters are so different from what they used to be. Until the pubescent period these same children may have been gentle and docile. Surely some terrible change has taken place, and it seems so permanent. It is only natural that parents should fail to understand and thus add their own confusion to the adolescents' difficulties. Part of the panic of many parents comes from failure to realize that for their children adolescence has begun. The years have passed all too swiftly. It seems only yesterday that Edith tried to ride her kiddy car down the steps, that Robert made his first tunnel in the sand. Adolescence has for so long been a vague period

somewhere in the future; it doesn't seem possible that the children have approached—no, *entered*—that distant era!

After all, so far as parents are aware, the years have brought no great change in their make-up. And here lies another difficulty. From years of experience most parents have learned to play the rôle of child's parent with too deep satisfaction to want to pass readily on to the rôle of young adult's parent. Those appealing little hands and voices and that complete dependence have been too satisfying! One mother said, "I was never so happy as when Ed and John were little and running to me for everything." And another, now a grandmother, "Heaven would be to have the children always little." And so, even though sand-box and blocks, tricycle and kiddy car, have disappeared, attitudes toward their owners often remain fixed at the "sand-box and kiddy-car" level. As one fourteen-year-old girl writes:

Some parents want their children to stay young and try their hardest to keep them from growing up. They may dress them like younger children or teach them ideas that belong to children much younger than they. They might also try to keep them from going with the opposite sex, but this is quite a hard task when the individual is determined to do that. Parents do not like their children to go to dances and parties because they might meet persons of the other sex, and perhaps if they're old enough, they might get married.

#### THE CHANGING RÔLE OF PARENTHOOD

One of the things that makes parenthood both difficult and challenging is that to be a good parent during all



the years of the child's development, the parent's own rôle must continually evolve with the different manifestations of the child's needs. One cannot concentrate upon becoming more and more proficient in the techniques of specific service as can doctors, architects, and other professional workers. No sooner is one pattern learned than another and perhaps very different one is needed.

One student of college life writes in defense of parents who are apt to be blamed by counselors for all of the freshman's difficulties: <sup>3</sup>

While the educator may be a specialist, the parents must be as expert generalizers as country physicians in contrast to city specialists. They cannot pick their periods of child specialization, for their children wriggle out of one period and squirm into another almost overnight, but many adapt themselves admirably to changing rôles ranging from authority and protection of friendly coopération and understanding.

As Mrs. Franklin D. Roosevelt has remarked, we can be parents in the old sense until our children are fifteen or sixteen. After that we can be only their older friends and counselors. To remain really useful to their adolescents parents must go through an corresponding evolution in their parental rôle. During infancy much of the parents' emotional satisfaction and the child's feeling of security is gained from the parents' physical ministrations and their wisdom as law-givers. As the child matures, he must find more and more of his security in his

<sup>3</sup> H. D. Bragdon, *Counseling the College Student* (Cambridge, Mass., Harvard University Press, 1929), p. 86.



own developed powers. The psychic umbilical cord must be cut. If we prolong any stage of our parental rôle past the time when it is needed, we put an undue strain upon the relationship and may even permanently lose our opportunity to be friends. Instances of parents who have lost it, who stand wistfully longing for signs of affection and appreciation from their sons and daughters, are only too frequent. But if we conceive of our parental rôle as growing with the child, if we realize that we must change from doing for to doing with, it is possible to develop a new parental rôle based on comradeship and a sharing of common problems that will be a source of strength and happiness to both.

#### A WORD OF COMFORT

The following descriptions of the parents whom many adolescents have to put up with are not meant to cause alarm but just to throw into perspective certain obstacles so they can more easily be avoided. Even if we have made many technical mistakes (and, being human, we are bound to make some) we need not be conscience-stricken for fear we have done our children permanent harm. The worry itself is probably worse for our children than the mistakes themselves. Let us rather take comfort in the fact that the adolescent period, in spite of its hazards, is also a time of new opportunity not only for the improvement of the young adult's personality, but also for the establishment of a deep and abiding parent-child friendship. If we can meet our young people's vagaries

and upheavals with gentleness and sympathy, errors in technique and even in understanding will be unimportant in comparison. An underlying feeling of affection and good will is more potent in cementing friendship than the presence or absence of technical skill and knowledge.

#### UNWISE PARENTS

Most parents are quite unaware of their blind spots when they look at their own children. All would probably agree with the abstract principle that the goal of adolescence is independent adulthood, and that true independence is difficult to achieve at best. Yet when it comes to the emancipation of their own children, instead of furthering the process, many parents unconsciously obstruct it in a variety of ways. Birds and animals help their young to independence by pecking or slapping them out of nest or lair. Human fledglings must frequently struggle not only with their own infantile hangovers, but with severe obstacles in the too prolonged protectiveness and unconscious domination of their parents. In their efforts to regain the dependent young child they used to have or to create a new one who can fill their own need for affection, some parents resort to coddling and spoiling, seek to enmesh their children in an enslaving love, or appeal to their pity by martyring themselves. Those of a different temperament try to dominate by scolding and punishment. All of these tactics are fraught with grave dangers both for the adoles-

cent's development and for the parent-adolescent relationship.

#### C O D D L I N G

Frequently in high school, sometimes even in college, one meets girls who still depend upon mamma to curl their hair, boys who have never even selected a tie for themselves! Fortunately many object. One boy said, for example:

My mother can't seem to understand that a fellow doesn't want to be babied and told what to do at my age [fourteen]. She's always saying, "Now, Jack, be sure to put your sweater on today. It's cold." "Don't go out without your rubbers." "Be careful crossing the street!" Oh! It makes me wild. And she does it even before the other fellows!

Coddling is frequently not limited to physical ministrations. It may go into the unwise blanketing of faults as well. The child is sometimes completely shielded from the consequences of his own misdeeds, defended against his playmates and even his teachers. He is apt to be protected from any difficulties in the family's life and from the need of making his own decisions. An extreme case of this kind recently occurred in a western college. A beautiful and gifted girl of twenty-one had a nervous breakdown. When the mother was told of the situation, she exclaimed, "I cannot understand why my daughter should be so unhappy. She has always had everything any child could want. There is nothing we

haven't done for her. She hasn't even had to decide anything for herself."

#### DEVOURING LOVE

Sometimes parents almost suffocate their adolescents with their devotion, unconsciously thinking of the child as an extension of their own personalities. For example, one father insisted that he know all his children's friends, see their letters, and hear detailed reports of any activity or contact in which they might engage. He said he gave so much to his sons he had "darned little" time or energy for any life of his own—and the boys owed him that much consideration at least.

In their efforts to maintain a strangle-hold on their children's affection, others take unfair advantage of the child by appealing to his pity, "I have been slaving for you all day, and this is how you repay me!" "I have sacrificed everything I wanted to do in order to give you an education, and you don't even thank me!" One girl reports her feeling of helplessness in dealing with her mother who continually emphasizes the fact that she "has worked her fingers off" for her children and, if they do not obey her wishes, insists that they are ungrateful.

It is impossible for children and parents to love each other too much as long as each respects the other's right for freedom. It is possible for possessive selfishness to masquerade as love and make demands that are injurious, not only to the child's but to the parent's development and also to their mutual relationship. Great as is the

adolescent's need for affection, he chafes under a "love" that seeks to absorb his life, to live it for him. Said one student, "I just can't do my work even if my door is locked. I know Mother's always sitting out there thinking about me."

#### BOSSING AND BLAMING

Many parents use more direct tactics in their efforts to mold their children into patterns they wish them to follow, seeking to realize through them unfulfilled ambitions of their own. This occurs not only in the bigger things such as vocational choices but in the minutiae of daily living. Some give detailed directions for meeting social situations. The adolescent is told how to stand, how to sit, what to say. And when he fails to live up to specifications, he may be met with reproachful glances and nagging.

The writer recalls a friend at high school who made a brilliant record in her studies and had a considerable degree of personal beauty. Yet she was inhibited and obviously unhappy. One day she explained, "No one longs for companionship with her mother more than I. I go home full of things I want to talk to her about. But before I can get out a word, there is such a withering blast of criticism about the way I look and my lack of social success that I can do nothing but sit down and cry."

Blaming a child for his failure and the lacks we see in him is both cruel and futile. Nothing is more destructive

to the self-assurance necessary to wholesome development nor to the parent-child relationship. Nothing is more useless for accomplishing desired ends.

#### P U N I S H M E N T

It was with genuine surprise and dismay that the writer found reported in the White House study the fact that many parents, in present-day America, try to force their sons and daughters into desired patterns of behavior by corporal punishment. The number of adolescents who report experiencing that ultimate confession of parental futility is distressing! One writes,<sup>4</sup> "The iron hand of superiority was the parental method of ruling. . . . We were 'put in our places' when necessary and especially before outsiders. Sometimes to avoid punishment we were genuinely humble, but often we seethed inside." And another,<sup>5</sup> "The only discipline in the home was that we were told to do a thing, and if we did not do it, we received a punch, a kick, or boxed ears. In my mind I rebelled against it, but gradually I developed an apathetic attitude toward everything."

Such parents are really still living by the precepts of the seventeenth century, or wish they were, when children were written of as <sup>6</sup> "their parents' goods and possessions and they owe to them all, even their own selves.

<sup>4</sup> E. W. Burgess, *The Adolescent in the Family*, White House Conference Committee on the Family (New York, D. Appleton-Century Co., 1932), p. 251.

<sup>5</sup> *Ibid.*, p. 260.

<sup>6</sup> K. Dupré Lumpkin, *The Family* (Chapel Hill, N. C., University of North Carolina Press, 1933), p. 17.



. . . As the Lord our God hath made and created children through their parents: so hath he also made them subject under the power and authoritie [*sic*] of their parents to obey and serve them in his stead"; when the child was to "frame his gesture to a reverent and dutiful behavior toward others," to "bend the knee in token of humilitie [*sic*] and subjection."

This "humilitie and subjection" gave the adults great satisfaction. The story is told of one "modern" mother who was fond of administering prolonged beatings to her twelve-year-old son. When her friend said, "Mercy, stop it! That child has been whipped enough," she replied, "Yes, but I haven't got my satisfaction yet!" It is to be hoped "modern" parents may find more mature means of "satisfaction."

#### ADOLESCENT REACTIONS

Parents may indeed secure obedience by such tactics, but it is frequently at the expense of friendship. The writer knew a family where the father was very conscientious and devoted to his children, but was extremely severe even when they were nearly adult. His profession took him away from home often. As soon as he closed the door for a few days' journey there was dancing about with rejoicing shouts of "Now we can live again!"

In such cases many adolescents lie to get some of the freedom they need, thereby extending further the gulf between themselves and their parents. One boy writes, for example: <sup>7</sup>

<sup>7</sup> Burgess, *op. cit.*, p. 246.

Many times in order to do what I wanted to do or to evade punishment, I would practise small deceits. I would, perhaps, tell my parents I was going somewhere and then go somewhere else. They always tried to keep me from going to picture shows. I would rather go to shows than do anything else. I couldn't understand why they wouldn't let me go. Many times I would tell them I was going to another boy's house and then go to the show. I sometimes regarded my discipline as unfair and would rebel, but when my father took hold, I usually did what he told me to do.

Some seek sex adventures in an effort to obtain the affection and freedom they feel is lacking at home. Many psychiatrists believe that a primary cause of sex delinquency, especially in the earlier adolescent years, is an unhappy relationship with the parent. For example, a psychiatrist writes in a letter to a schoolmaster: <sup>8</sup>

There are many of those youngsters who are rebellious against this parental authority who go to extreme limits in their social and often in their sexual adjustments. I expect to see this develop in Alice—not because she is interested in boys or in the satisfaction that this might mean, but just because there will be the urge to show to the people at home that she can run her own life.

#### COERCING RESPECT

Young adults of a different type flaunt open rebellion in the face of their parents. Often the more defiant they become the more desperately the parents try to force things. Puzzled and bewildered that their children are becoming unruly, self-willed, "impossible," they put on more and more pressure in the mistaken belief they can

<sup>8</sup> Hanover Outline on Personality and Culture, James S. Plant.

coerce respect itself. At a parents' meeting one father said of his children, "One thing they have got to learn is to respect their parents. If they don't learn it any other way, they're going to learn it by physical force." It is perfectly natural and justifiable to want our children to respect us. But we cannot command respect; we can only win it by being the sort of men and women young people spontaneously look up to.

#### THE REJECTED CHILD

Some parents who find they cannot bind their children with appeals to love or duty, nor force them into the patterns they desire, wash their hands of all responsibility for their conduct. In juvenile courts parents sometimes ask to have some one else take custody of their children. Others reject them emotionally. One father remarked about his adolescent son, "My fur rises every time that boy comes into the room." Although they are kept under the same roof, such children are psychologically disowned. There is no warmth of affection or interest. This is the most devastating type of "broken" home from a psychological point of view, the most tragic thing that can happen to a child at any age. A realization of this situation by the adolescent, even though not put into words, must have severe repercussions in feelings of inferiority and loneliness.

#### DO ADOLESCENTS NEED GUIDANCE?

Some will be asking "What then shall we do? If we coddle or dominate, we put a severe strain upon the

relationship, but if we let them entirely alone, they may feel rejected—and will certainly make serious mistakes. Are they really mature enough to decide everything for themselves? Don't they still need some guidance?"

Of course adolescents need guidance and will continue to need it until they become really adult. Important as it is for parents to recognize that progress toward adulthood has started, they must also remind themselves that the adolescent is in the process of becoming adult; he is not the finished product. Until he is wise enough to understand fully all the elements involved in his choices and to guide his behavior accordingly, he will need the help of those wiser and more experienced than he. Even the most independent of the young adults, especially in the first half of the teen age, admit that they want some guidance, that they are not ready to accept full responsibility for their own decisions. Part of their security still comes from the knowledge that their parents will protect them from risks that are too great, even those they themselves long to take. For example, they must not be trusted to drive a car alone until they have developed adequate skill and judgment to do so safely.

We cannot teach them to drive safely, however, by keeping the wheel in our own hands. And panicky passengers, particularly one's parents, are the greatest deterrent to acquiring skill. They only add another source of danger. Certainly it would be hard for any one to drive while being scolded or feeling that at any moment some one may grab the wheel! When our sons and daughters are old enough to learn to drive a car, they

must understand fully the power in their hands and the principles of safe driving, then have much practice, first with us by their side to give advice, then guided by their own judgment but with the adult beside them to function in case of real emergency, and finally entirely on their own.

So it is with guidance in other areas. We must give the sort of constructive preparatory education that will minimize the possibility of mishap and stand ready to avert real tragedy, but at every stage of their development, allow our young adults all the freedom they can use wisely, even at the risk of occasional mistakes. We must give them the valuable opportunity of learning from the natural consequences of their mistakes.

Growth toward self-direction must be recognized as a gradual process. If liberation is too sudden, it may not be successful. Those young people who come from homes and undergraduate schools where rigid discipline is maintained are often the ones who exceed all reasonable limits when they enter the comparative freedom of a college or university and are for the first time entirely on their own. On the other hand, the wholesome effect of a gradual preparation for the responsibilities of freedom through practice in self-direction is brought out in the following adolescent narrative: <sup>9</sup>

When I did anything which was wrong, neither my mother or father looked upon it as a criminal offense or something to be ashamed of. Instead, they tried to reason the matter out with me and show me *why* the thing I had done

<sup>9</sup> Burgess, *op. cit.*, p. 147.



was wrong in place of punishing me and just telling me I shouldn't have done it. As a result of this attitude, I never tried to hide any of my misconducts in school from them. If I was kept after school for talking, I never tried to lie out of it by saying that I stayed after to help the teacher. My parents assumed the attitude that as long as I was active I would be getting into small difficulties. The one thing they did impress upon me was the fact that if I did get into trouble I must be willing to take the consequences, and above all things I must not lie to get myself out of it.

#### WHAT THEN IS "GUIDANCE"?

The real meaning of *guidance* can be understood only if the ultimate goal of adolescence is kept clearly in mind, the goal of self-directing maturity. Guidance consists of *joint* planning and concerted endeavor toward this end. The archaic idea of "parent as judge" should be replaced with the concept of "parent as guide." As guides, our main job is to provide and help them learn to use the map and compass with which they themselves can chart their way. Perhaps our greatest service as guides is to help them evaluate and interpret their experiences, particularly their mistakes. Blame and punishment, which serve only to cloud thinking with resentment, must be replaced first by developing their understanding of the underlying causes of their mistakes, including their own conflicting impulses, and second, by evoking their sympathy for those who suffer through their thoughtlessness. The anger aroused by scolding and punishment often makes sympathy impossible. As their understanding grows, they themselves will lay plans for avoiding such



mistakes in the future and for finding more suitable outlets for their powers.

#### ATONEMENT VERSUS PUNISHMENT

A genuine desire to overcome the causes of one's mistakes and to atone for the suffering of others is an important measure of good guidance, and of growth toward the responsibility of adulthood. Even though atonement viewed externally may seem identical with punishment, consisting as it may of the same acts and deprivations, in essence it is the exact opposite. Punishment is imposed from without; atonement is self-imposed. Punishment is endured as a retribution; atonement is an effort to set things right. Punishment arouses anger; atonement brings relief. It may even be welcomed as an opportunity and performed with joy by a person who is truly sorry for the suffering he has caused. When such satisfaction is felt, it serves as a potent force toward the permanent building of an important trait.

A mother recently related the following story:

Joe had taken a crowd to a skating resort in our car, with the understanding that he was to be home at half-past ten. When he didn't come and didn't come, his father and I were terribly worried because of the icy mountain roads he had to drive over. He came in nonchalantly at twelve-thirty, a bit surprised to see our concern. He said "Oh! Al wanted to stop for hamburgers and a dance or two at Maxi's, and Al is such a big shot around school I felt I ought to do what he wanted. I didn't phone because I thought you'd be asleep and I'd wake you up."

After a calm talk next morning Joe seemed to see clearly

his need for more independence regarding the "big shots" at school, and to understand something of the strain we'd been under. He said, "I'm really sorry about this and want to make up for it. I'll tell the fellows I can't have the car Saturday night as we'd planned. You and Dad use it."

#### Dictators or Friends

Granted, this is an unusual story. It would be less unusual, however, if more parents developed the habit of sitting down and talking things out with their young adults after the tense moments have passed. If we let our adolescents tell *us* of their conflicts and struggles, instead of our telling *them* how "bad" they are, they will have a chance to work things out *for themselves* through talking to an understanding friend.

The issue that troubles many of our young adults is really the one for which our Colonial forefathers fought the Revolution, the right of the governed to have a voice in the government. The question recurring again and again is, "Do our parents still have a right to dictate to us?" They say, "We wouldn't mind just advice; in fact we often really want it. What we can't stand is being dictated to and forced." One thoughtful girl summarized their attitude very aptly when she said, "What we want is parents who stand beside us, not over us."

We parents must see clearly the kind of rôle we want to maintain. Do we really want to set ourselves over our children as dictators, or stand side by side with them in the joint searching that is the essence not only of guidance but of the democratic process itself? Since we our-

selves cannot always see quite clearly the best path to take in this changing world, the latter course is the more honest, and certainly it is the only one that will promote true friendship.

#### THE LIMITS OF FREEDOM

As adolescents mature, most of them are as eager to understand the principles of life as we are to teach them. The underlying principle in human relationships is that if we want other people to respect our rights and to be considerate of us, we must respect their rights and be considerate of them. This is learned not by precept but by experience. The first place to experience this is in the home. The limits of our adolescent's freedom are set by the rights of other people about him, including those of his parents. But he can accept those limits cheerfully and with understanding only as he feels his own rights are respected and cherished. Genuine consideration of others derives not from being preached at but from the grateful feeling one has when one's own needs are understood and fulfilled. Chief among these would be the right to help work out the answer to family problems including those of his own life, to be understood and appreciated, and to grow through the development and exercise of his own powers.

In order to maintain such a constructive relationship, it is necessary that both parents and children understand the difficulties and needs of the other. This is practically impossible where parents do not understand

and make the first effort. It is their responsibility as the senior partner to get the relationship established on a sound basis.

But parents are as human as children. It is very difficult for them to see clearly the needs and rights of their young people if their own are quite neglected. The following chapter is therefore devoted to a consideration of the needs and rights of parents.

---

# 3

## PARENTS ARE ALSO PEOPLE

---

AFTER viewing the pitfalls into which parents often unwittingly fall, it is not surprising to find the following statement by the White House Conference Committee on the Family: <sup>1</sup>

The problems of adolescence call for parental education more imperatively than they demand study of the adolescent himself. Parents in ignorance of the facts have rarely the intuition to be helpful and are themselves embarrassed in the face of anomalies of behavior for the occurrence of which they have at best no understanding and too often but little sympathy.

This statement is true, but it does not cut through to the heart of the problem. Before we can really understand our adolescents, we must understand ourselves as human beings with perfectly natural imperative needs of our own. If one's head is aching, one cannot be very sensitive to an ache in any one else. We are too pre-occupied with trying to alleviate our own pain. In like manner, if any of our basic emotional needs is unsatisfied, we may try to satisfy them through our children, in ways

<sup>1</sup> Burgess, *The Adolescent in the Family*, p. 125.

likely to be unwholesome for them. The unfortunate results of such unconscious mistakes led Dr. Thomas W. Salmon to remark,<sup>2</sup> "What we need is not so much children's clinics as parentoria where parents could be made over."

#### THE EMPHASIS ON DOING

Until recently many educators of parents have been so absorbed with the needs of the child and the things parents must do for him that the needs of parents as people and the deeper implications of the parent-child relationship have been almost lost sight of. Of course, in parenthood, as in any job, knowing what to do is an essential. Doing is much easier to talk about, much easier to learn about. But at adolescence, with the child's maturing capacities to do things for himself, *doing* becomes a relatively less and less important item in the parents' rôle, and *being* assumes the major part. Parents, however, are apt to hear a great deal more about doing than being. Not only psychologists, but pediatricians, orthodontists, and lecturers on posture, nutrition, recreation, and the like, have all emphasized things that must be done by conscientious parents.

#### THE FORGOTTEN WOMAN

With all this emphasis upon doing, it is not surprising that many parents, especially mothers, have become sub-

<sup>2</sup> Frankwood E. Williams, *Adolescence* (New York, Farrar and Rinehart, 1930), p. 149.



merged in the doing phase of parenthood and have taken too little time to live their own lives. Also, because of long tradition as to what a mother's rôle is, and because mothers spend most of their time within their own four walls away from other adults with similar problems, the needs of mothers as individuals are easily forgotten. Unfortunately there is no mothers' union to help them out. Yet all who have experienced parenthood realize that many mothers have a twenty-four-hour job, seven days a week. Holidays and week-ends are times of heavier family duties rather than breathing spells. One mother of school-age children was explaining to a childless friend that she had no time to read. The friend said, "I should think you could do it over the week-end." She replied, "Heavens! Week-ends I am busier than ever with all the children home from school!"

One thing that makes the mother's task less satisfactory is that there is little public recognition of her important rôle. At a Women's Day celebration which the writer attended, women journalists, architects, lawyers, doctors, and educators were extolled in eloquent speeches. There was not a single mention of a woman who was successful as a mother! Yet motherhood has been the most significant task of women throughout the ages—and is still the one to which the most women devote themselves.<sup>3</sup>

Even at home the mother's services are apt to be accepted as a matter of course by her children, and too often by her husband as well. The complaint from many

<sup>3</sup> Robert S. and Helen M. Lynd, *Middletown in Transition* (New York, Harcourt, Brace and Co., 1937), pp. 178 ff.

mothers both in parents' classes and in guidance clinics is: "A mother leads a terrible life. Every one takes her for granted." In many cases only her love for her children and her sense of duty keep her going. Yet this job, unappreciated though it is, is the one thing that gives her life significance.

It is most often the fine, conscientious mother who sacrifices her own life for her children. Fine as her motives are, however, the results may be unwholesome for her children and herself. Where is she to live but in her children if all her main interests and activities revolve around them? If her life has been too intimately and exclusively bound up in theirs, of course she feels shaken to the depths when they begin to disentangle themselves. Her need for her adolescents becomes more pitifully acute than her adolescents' need for her.

A high-school senior wrote recently, "My mother is my problem. My father is dead, and being an only child I am all my mother has to think about. She looks to me for everything. I want to know what I can do, what I can interest her in, so that she will meet more people and help her to be happy and active without offending her." The quick sympathy evoked by such a problem in the life of a girl is too apt to cloud our appreciation of the deeper tragedy in the life of such a mother. To sense a growing estrangement in return for years of devotion, to lose at the height of one's powers one's most significant tasks, are among the greatest tragedies that can come to a human being.

Such a mother's problem is all the more acute because

the adolescent weaning is likely to come when she is entering the menopause. This period is difficult for many women not only because of the tension sometimes accompanying the glandular changes but because it is generally considered the milestone that marks the end of youth. The change becomes a poignant symbol of the fact that certain dreams of youth will never be fulfilled, that beauty and energy will diminish. And now one of her deepest satisfactions, her children, will be taken too. It doesn't make it easier that they often seem so eager to go, that they show little appreciation of her sacrifices, that they do not hesitate to tell her what an "old fogey" she is. She is severely thrown back upon her own inner resources. If these have lain dormant too long, she naturally becomes depressed, sometimes to a pathological degree. When this happens, it is most unfortunate for the whole family. The unwholesome effect of tense, unhappy mothers (or fathers) upon their children is only too well known. In fact, many psychiatrists hold that neurotic tendencies are not inherited but develop through living in an atmosphere of tension, that neurotic parents develop neurotic children simply through association with them.

In *Illyrian Spring*, Ann Bridge paints an interesting picture of the mother's need for a satisfying life of her own, and of the family's need for a mother complete and happy in her own right. Miss Bridge presents the dilemma of the modern mother as follows: <sup>4</sup>

<sup>4</sup> Ann Bridge, *Illyrian Spring* (Boston, Little, Brown and Co., 1935), p. 117.

Today each family creates a new relationship for itself, on a fresh and individual pattern and on its own merits. And many women, unused to this delightful task, and utterly at sea without the formal landmarks which guided their own youth in relation to mothers, flounder, helpless and distressed. Married women so often become more an institution than a person—to their own families, a wife or a mother, to other people, the wife or the mother of some one else.

This has happened to Lady Kilmichael, the heroine of *Illyrian Spring*, in spite of her personal charm and artistic talent. A woman who was “more an institution than a person” could not remain interesting to a family as vitally alive as hers.<sup>5</sup>

Walter [the husband] had criticized and derided her, with a cool friendliness that was almost more wounding than real unkindness, for years. She had got accustomed to that from Walter. Of course he was very brilliant, and she was only just fairly intelligent except in her own line. It was rather enervating, but she had more or less accepted it, from him. But when it came to trying to accept it from Linnet, her own child, she just couldn't do it. The pain had become overwhelming.

Linnet explains her difficulties with her mother to her dearest friend: <sup>6</sup>

Poor Mums—I am sorry for her. She and Poppy are both darlings really, but *so* incompetent about one another. . . . I don't know why I find those two such a strain—Mums especially. She *doesn't* interfere; she *doesn't* cut one out with one's boy friends, like your hag of an Aunt does poor Angela; and she's pretty good about one's clothes and hair. I give her

<sup>5</sup> *Ibid.*, p. 5.

<sup>6</sup> *Ibid.*, p. 7.

all that. But she *watches* one. I think what I can't bear is her trying to say the right thing to me, and waiting to see if she has—and then thinking she hasn't.

Lady Kilmichael's uncertainty as to her own worth had led her, as it does so many mothers, to be painfully anxious about her family's reactions to her. She was in constant fear of saying or doing the wrong thing and always blamed herself for her failures.<sup>7</sup>

She had never thought Linnet, or Walter, wholly or even mainly in fault; she had also looked, always, for her own mistakes to account for their painful behavior towards her. But she had looked for actual things said or done, and the new idea was nothing less than this, that what provoked their attitude was less anything she said or did, than what she was. And what was more, she had become certain that freedom had something to do with it.

Lady Kilmichael did not find it any easier to seek the freedom she needed than would most of the rest of us. As Ann Bridge observes,<sup>8</sup> "Women in the late thirties who have been wives and mothers for over twenty years are liable to suffer from a slight sense of guilt whenever they embark on any purely self-regarding activity." Lady Kilmichael was no exception, but her courage and wisdom were sufficiently strong to overcome the paralysis of guilt feelings, and to accomplish the self-realization she needed. The story of this achievement and of the transforming effect upon her family situation is both moving and stimulating.

<sup>7</sup> *Ibid.*, p. 3.

<sup>8</sup> *Ibid.*, p. 52.

## FATHERS, TOO

Men's lives are often more circumscribed and unsatisfactory than their families realize. It is sometimes because of the demands of these very families that fathers become immersed in daily routine and have little time to keep growing. In their devotion to their families American men are prone to turn themselves into business machines. Absorption in a job that is really interesting and in which one feels secure does help make for growth and happiness. Some men's vocations do this for them, and they are the fortunate ones. Too often, however, men are completely used up in a competitive struggle to beat the other fellow and to make money for their demanding families. During the depression many were harassed by fear of heavy loss of money or the loss of their jobs. Although economic security is highly desirable, the drive for it should not rob families of fathers nor fathers of their own best development. There is need in many families to recognize and cherish the father's right to a life of his own outside of his work, his very real need to pursue the study, hobby, or sport he delights in. More young adults should realize that a middle-aged man's blood can still be stirred by reports of flights over Mt. Everest or into the stratosphere, by discoveries of fossils in the Gobi desert, or by the invention of a machine that breaks up atoms, and should be aware of his need to include in his design for living something that has the glow of the adventure for him.



## SERVING AS ATTRACTIVE MODELS

Such a regard for the rights of both parents is good for the children too. Parents who are hitting on only two or three cylinders in their living do not present a very inviting model of adult life. Small wonder some children dread growing up! One girl of eleven writes,<sup>9</sup> "I should hate to be a grown-up, but I guess I'll have to be one some day unless I die. . . . But in one way I think I would like to be one so I could boss myself." Says Anne Bartlett,<sup>10</sup> "Parents are funny, anyway. What fun do you suppose they get out of life? I suppose they do get some kick out of bossing their children around. But you can bet I'll never boss my kids around like that. I'll let them do what they want once in a while at least."

It is particularly desirable that when young people start looking ahead, their own parents should themselves represent a satisfying picture. They are still the most important adults in their children's lives. If they cannot live successful lives, who can? Moreover, the parents' success in guiding adolescents depends upon how well they meet (or have met) the same battles their children are waging for effectiveness and joy. It is not the power to compel which constitutes authority, but the prestige of the adult—that prestige which comes from the satisfactory integration of one's own life. We must live gal-

<sup>9</sup> Anonymous, "Parents as Children See Them," *Harper's Magazine*, Vol. 164, p. 104.

<sup>10</sup> George Pratt, *Three Family Narratives*, Parent Education Monograph II (New York, National Council of Parent Education, Inc., 1936).

lantly if we expect to be followed. The most effective "discipline" is voluntary *discipleship*. As one student of family life put it: <sup>11</sup>

For the older children and youth, more truly now than ever before, a necessity of guidance is the respect and admiration for the parents' own powers, achievement, or standing. Youth—above all, rebellious youth—needs to hero-worship. I believe that much of the family break-up we hear of today could be avoided if the parents, and beyond all the mother, were poised in herself, in that inner harmony of all her powers which gives serenity and gains respect and following.

Most young people do long for models worth following, and if parents do not measure up, they will turn elsewhere. For example, when asked to write a description of their ideal adult, more than half of a group of older adolescents depicted some teacher rather than a parent. A certain wistful eagerness about their admiration suggests a longing for similar qualities in their parents. One girl writes:

There is a woman professor of my acquaintance who embodies most of the fine qualities I would look for in an ideal adult. She has the love of humanity right in the bottom of her soul and is fervently working toward world peace. She is utterly unselfish; she is gentle and considerate to her students; she is broad-minded and far-seeing; and she is a woman of remarkable intelligence.

Parents who lament the fact that they have no influence in their children's lives would do well to seek an active

---

<sup>11</sup> Ethel Puffer Howes, "The Mother in the Present-Day Home," in *Concerning Parents* (New York, Child Study Association, New Republic Inc., 1926), p. 29.

interest to give their lives a greater sense of direction. It is the life integrated around a worth-while purpose that idealistic youth longs to follow.

#### BEING SATISFYING FRIENDS

The joy of friendship depends even more upon the quality of the friends than upon what the friends do together. Parents who live primarily in their children or in routine work cannot be interesting companions to children who are awakening to the full richness of life. One adolescent said, "I used to wish my mother just stayed at home and made cakes like Mary's mother. Now I'm glad she didn't. She's up on so many things and has such interesting experiences she's lots of fun to be with. I'm really proud of her." In two families where the fathers have scientific hobbies there is the basis for fine comradeship with sons old enough to participate.

When we are absorbed in things we find really worth while, we are less apt to focus upon petty superficialities, which are so irritating to adolescents. Also, in busy lives, casual, spontaneous sharing is the only kind of companionship possible. There is apt to be a zestfulness about such companioning that cannot be attained through studied focusing upon it. Like happiness, it is best achieved as a by-product. Even more important, when we are happy, there is an overflowing of interest and affection to those about us. The emotional climate surrounding us is a wholesome one to live in. We give security because we are ourselves secure.

## ENJOYING CHILDREN

Another important reason for living lives that are rich is the seeming paradox that the less we try to live our lives in our children, the more will we be able to enjoy them as interesting, separate individuals. Parenthood *is* an exacting task. It is tragic to bear its burdens and yet miss its joy. Some parents whose lives are meager blame their children for their unhappiness. Children are resented because they cut into marital enjoyment, or perhaps the profession of the mother, or the father's right to attention. On the other hand, many whose lives are most complete in other ways find children a delightful addition.

If we are to enjoy our children in ways that are good for them as well as for us, we must establish a family life satisfying to all its members. A home that considers only its children is an unwholesome place for those very children. It cannot be emphasized too often that for successful living in a social world they must have practice in considering the rights of others—including those of their own parents. Ellen Key has significantly called this "the century of the child." Certainly the rights of children have been pointed out and provided for as never before. But too many devoted parents in their eagerness to give their child everything have failed to meet one of his most fundamental needs, the need for parents who are really happy, not only in their parenthood but in the rest of life as well. Many children, "spoiled" from the beginning, become as narrowly de-

manding and possessive as some parents and take it for granted that mother and father will make every sacrifice for them. Others, who have more insight, recognize therein the menace to their own freedom and say, "We want our parents to be interested in something aside from us." The outcome of a discussion in an unusually mature high-school class was: "The first duty of parents to their children is to live happily themselves."

#### THE RIGHT TO HAPPINESS

Not only for what it will do for our children must we find a way of life that is really happy. As human beings we have our own "inalienable right" to the pursuit of happiness. All of us must make every effort to discover what is the good life for us, if we have not already done so, and to live it in our daily lives. "That is all very well," some may answer. "Both for our children and ourselves we see the need of this, but how?" Fortunately when we have come to a full realization that it is a prime duty to understand ourselves and build a life based upon that understanding, the battle is half won. The first step in solving a problem is seeing it in its true light. Moreover, as the inhibiting feeling of guilt many parents have when taking thought for themselves is reduced, their powers are released to work out a more satisfying design for living. Even though each individual must work out his own pattern to meet his own felt needs, it may help here to consider certain principles and the ways some other parents have helped themselves.



Many parents attempt to solve their problems by excessive activity. But the mere fact that a parent is always on the go is no proof that he is happy. Parents whose incessant going leaves them no time to really enjoy their children are sometimes merely seeking to drown unhappiness in distractions. They are afraid to stop and look deeply into their lives. They dash from one activity to another, from one friendship to another, in search of something they can find only in themselves. Many mothers who devote themselves excessively to clubs and committee work or to social engagements, and fathers who seek to lose themselves in their business, in golf, or in other pursuits, may be seeking to forget the problems of their unsatisfying lives.

The test of an activity or relationship is the effect it has upon one's life. If it gives an inner security and makes the rest of living more zestful, it is the thing needed. If it makes life only more hectic, the individual must seek another solution—sometimes through his own emotional reorganization. One may need to overhaul habitual attitudes and seek a new scheme of values. It is as necessary for the middle-aged person as it is for the young adult to dedicate himself again and yet again to those values of greatest worth to him. It is the sense of purpose so generated that gives meaning and joy to life.

Some may be helped in their searching by a good book on personality adjustment.<sup>12</sup> Others may need the help of some one trained in guidance. People who cannot see their own way clearly should have no more hesitancy

<sup>12</sup> See bibliography.



about seeking expert help than in going to a physician about a physical illness. Emotional difficulties, of which unhappiness is often a symptom, may be overcome as frequently as bodily ailments by successful diagnosis and therapy.

#### THE IMPORTANCE OF MARITAL HAPPINESS

There can be no doubt of the radiance a truly happy marriage sheds on the whole of life, of the deep content it brings and the meaning it has to adolescent children of the marriage. No effort should be spared in achieving it. Since the principles involved in successful preparation for marriage set forth in Part II, Chapter 7, are equally applicable in maintaining marital happiness, there is no need to present them here, except to emphasize the continuing need for those who have been married some years to arrange for leisurely times alone together and for occasional honeymoon trips without the rest of the family. In one family where the parents took a two-week honeymoon every year on their wedding anniversary, the adolescent children said that somehow it added to their feeling of security to see their parents going off together that way.

#### THE IMPORTANCE OF MASTERY

Although a truly happy marriage is one of the greatest goods of life, it is not the whole of life. Some parents who have lost it for one reason or another have been able

to go on happily without it. An equally important source of happiness that has not been written about with the same eloquence is the attainment of real mastery in at least one of the areas of life. The feeling that one is good at something is also a source of deep content. This sense of mastery may be gained through vocations, avocations, or other leisure-time occupations. The dedication of effective effort to such things as art, science, or civic improvement may also give real radiance to life. The writer has watched among the mothers of her parents' classes the transforming effect brought about by the development of new or latent interests and skills.

One mother, for instance, took up painting in oils. Taking her easel along on Sunday trips made the excursions more interesting not only to herself but to her family. Others took up modeling and weaving. One formed a group to study poetry and another a club for community dramatics. Others found genuine satisfaction in working for improvement in schools, recreational facilities for underprivileged children, the city-manager form of government, and international peace.

Fathers have made life more interesting by giving themselves courses in history and science. One went into an intensive study of birds, taking long bird walks and building an aviary in his own back yard. Another found great satisfaction in wood and marble carving and made objects of real beauty.

Menninger relates the following story: <sup>13</sup>

<sup>13</sup> Karl Menninger, *The Human Mind* (New York, Alfred A. Knopf, 1930), p. 113.

A Harvard professor, who is world-famous for his achievements and popularity, was obscure and self-disparaging until he accidentally (?) discovered he could play chess better than any other man of the school. This gave him a sense of assurance that helped him to give freely to the world great work in the scientific field. Not every one can be a chess champion, but some can excel at golf and some at making a cake and some at music and some in entertaining children.

The important element in such activities from a mental-hygiene point of view is not the excellence of results but the satisfaction gained in the doing. The practice in some progressive schools of placing at the disposal of parents their facilities for music, dancing, art, wood-work, metal craft, pottery, weaving, and photography is very helpful in this connection.

#### PROFESSIONS FOR WOMEN

Whereas many mothers find sufficient expression in satisfying avocations, others need vocational outlets. The greatest transformations the writer has observed occurred in two mothers who had given up work they loved at marriage and gone back to it when their children approached adolescence. One had studied to be a concert pianist, but found professional work impossible with small children to care for. When she started teaching piano and gradually worked up a community music institute, her whole personality expanded. From looking dragged, drooping, and anxious, her face began to glow; she walked with a light step and met people enthusiastically. The other obtained a position in a chemical lab-

oratory doing the work she loved. After she had worked at this for a few months, it was hard to believe she was the same person. A new happiness had seemingly transformed her.

Work that challenges one's best effort is as necessary to the integration of women as it is to that of men. It was not because women objected to work and responsibility that feminism arose. It was when the social and economic order prevented work for the majority of women that life became intolerable, and the struggle for equal rights began. Florence Nightingale expressed the longing of the early feminists when she said,<sup>14</sup> "To have no food for our heads, no food for our hearts, no food for our activity, is that nothing?"

One of the basic laws of human living is that we must have work to be happy. More than this, for real completeness, one's work must utilize one's unique powers. Many women find that home-making, conceived in its broadest sense and including many community responsibilities does evoke the best they have to give. These women need no other vocational outlet. Others of a different make-up feel that home-making does not utilize their particular abilities. In addition some feel themselves fundamentally unsuited to many of the tasks involved. Though most of these women are willing to retain their responsibilities as directors of family consumption, recreation, education and to serve as the balance wheel in the integration of family relationships,

<sup>14</sup> Winifred Holtby, *Women and a Changing Civilization* (New York, Longmans, Green and Co., 1936), p. 70.

they seek relief from the round of housekeeping duties in order to pursue more congenial work. They frequently function more happily and wisely as home-makers if they find a way to pursue work they really love. This is true, in spite of the greater complexity of life when carrying a double vocation, because of the energy generated by happiness in work. And the money they earn is frequently enough to pay to have most housekeeping duties done, and sometimes to have considerable amounts left over.

When there is no question of economic necessity, the criterion must be what combination makes for the mother's greatest happiness. A mother who is really happy is her family's greatest asset.

The Child Study Association has made a study of the effect upon the life both of the mother and the family as a whole in twenty-five cases where the mother had an outside vocation. In the majority of these cases both mother and family benefited. The following summaries bring out the important points: <sup>15</sup>

The mother who works six eight-hour days fifty weeks out of the year carries a load which can be borne only by skimping somewhere, and since such jobs are task-masters, the skimping is usually on the family side. But today there is an increasing number of more favored working women who have jobs—or professions or “careers”—at which they work and work hard, but who also have money to provide adequate physical care for their families, and enough time to keep a mother's touch on their children's lives.

One nursery-school teacher, with children of her own and

<sup>15</sup> *Parents' Questions*, Child Study Association (New York, Harper and Bros., 1936), pp. 284, 288.



wide experience with children from both kinds of homes, believes that a little child feels less secure with a "leisure" mother who is "off agin, on agin" at odd hours, than with a working mother who goes and comes regularly. She stresses the importance of regularity, which both business life and the preciousness of the hours with the children seem to help these professional mothers to maintain.

One of these mothers explains:

For myself it brings me into contact with a larger world and gives me impersonal interests which have the twofold effect of developing me, and of making me feel I contribute to the world. It also gives me a sense of self-reliance, not only financially, but emotionally, so that I am not dependent on any individual but get my sustenance from the world. For my husband and children it offers freedom, knowing that I will not make undue demands on them. Yet it gives a kind of intensity and preciousness to home life which I think it couldn't have if I never got out of it.

#### PERFECTION NOT NECESSARY

This emphasis upon living the good life is not meant to alarm parents into the feeling that they must achieve some perfect adjustment beyond their reach. After all it is not the absence of struggle but the courageous meeting of problems that makes for happiness and for growth. The heroes of defeat, those who march dauntlessly on over failure itself may be seen as the greatest of all by those who understand.

We must not pretend before our children that we have no problems. In the first place it is futile. We may be able to keep up a bold front for outsiders. We may



even be able to deceive ourselves. Our children we cannot fool. They know us too well. Adolescents look through our bluff and see us in our true colors. For instance when a father was urging his fourteen-year-old son to go to Sunday school because it would make him a better man, the boy asked, "How often did you go when you were a boy?" "Every Sunday," the father replied. "I doubt if it would do me any good either," returned the boy.

In the second place, trying to keep the wool pulled over our children's eyes shuts off one important opportunity for developing sympathy in them. It is a great help to the feeling of being comrades-at-arms if we let them see that we also are struggling with certain unsolved problems and unsatisfied needs not so very different from their own! It may make them more tolerant of our moods and irritability, even of our tendency to cling to them if we let them see our own needs and hear of our own difficulties. Their potentialities for sweetness and for human understanding will be evoked. If we have faced or are facing disappointment or failure in our vocations or even in our marital adjustment, it is far better that our children be allowed to face squarely with us the probable causes and possible solutions of our difficulties.

The following answer of the Child Study Association to the question: "Should a mother, whose marriage has not been a happy one, tell her adolescent daughter the truth about the situation?" suggests the altogether wholesome effect of taking children in on the problems: <sup>16</sup>

<sup>16</sup> *Ibid.*, p. 279.

If the daughter has been living at home, she can hardly have grown up totally unaware of the unhappy relationship between her parents. This knowledge must already be troubling her, though she may not feel free to discuss it. A frank presentation by the mother of the difficulties of her married life, with as much fairness as she can achieve to both herself and her husband, may help the daughter to understand, without jeopardizing her ideals and faith in the possibility of happiness in marriage.

As suggested here, even when such a profound readjustment as divorce is necessary, if it is met honestly and courageously, the unfortunate effect is minimized. It has been widely and erroneously supposed that divorce is always ruinous to the children involved. That it is one of the most devastating experiences children can encounter is indisputable. Yet in three studies of the effect of divorce upon the children's adjustments, the consensus is that although the broken home may be one factor making for maladjustment, it is by no means the decisive one. They have also shown that many children from broken homes are as well adjusted as those from unbroken ones, after the period of stress is over.<sup>17</sup> On the other hand, if either or both parents are deeply and permanently maladjusted because of an unhappy but binding marriage, it is very difficult for them to maintain a wholesome relationship with their children. An atmosphere of friction may be devastating too. One longs to rescue a lad who asks, "What can I do to keep

<sup>17</sup> Shaw and McKay, "Are Broken Homes a Causative Factor in Juvenile Delinquency," *Social Forces*, Vol. 10, 1931, pp. 514-524. Similar finding in Burgess, *op. cit.*, p. 119.

my mother in a happy mood and keep her from quarreling with Dad?"

An article in *The Parents' Magazine*, April, 1936, "Is There a Way Out for the Children?" tells the story of divorced parents, who by making wholesome adjustments in their separate lives and maintaining a coöperative attitude in regard to their children, were able, after some years of effort, to establish their children as happy, assured individuals. These children felt they had two parents who really loved them even though they did not live together. Mental hygiene emphasizes more and more that the important things so far as the children are concerned are the soundness of the relationships they have with their parents and how happily adjusted the parents are as individuals, whether or not they are living together.

#### BUT KEEP GROWING

The final test of living the good life is whether or not we keep growing. Happiness cannot be attained once and for all. There is no such thing as static happiness. It must be won over and over again. The realization that one is growing in understanding and effectiveness and in the ability to withstand hard knocks is an essential part of real content. Fortunately the happiness gained from creative activity and the constructive meeting of problems makes for growth as much as growth makes for happiness. It is a charmed circle.

The growth of the parent, therefore, takes central place in any philosophy of parent education. We must keep growing not only in our capacity to live interesting and happy lives but in our understanding of the changing forces about us and of our own place in the scheme of things. This is necessary both for feeling at home in our world and for keeping in touch with our young adults. Today's adolescents have wider exposure to the activities of the world than they would have had in other days. With movies, dance halls, and cars to lure them out, they spend less and less time at home. And when they are at home, they remain in contact with the outside through telephone and radio. They become sophisticated earlier, and in many cases they actually participate in a wider variety of living than do their parents. But this should be the energizing stimulus we need for keeping sensitized to the fermenting world about us. We who have children cannot afford to become citizens of yesterday!

Parents who continue to make plans for their own growth are apt to be rewarded by an answering enrichment in the lives of their children. One writer put it: <sup>18</sup>

The brightest quartet of brothers and sisters I know have parents who woke up early in their married life to the fact that their likes and interests are rather limited. They deliberately mapped a course of expansion. It called for inviting needed kinds of people into their home, occasional attendance at churches other than their own, now-and-then shifts to new pastimes and hobbies, the reading of books on un-

<sup>18</sup> Ray Giles, "Imagination Begins At Home," *Reader's Digest*, February, 1937, Vol. 30, pp. 14-17.

familiar subjects. Realizing that even their vacations were spent every summer in the same place and with the same people, they resolved to take a completely different type of vacation each year, from which they have gained infinitely greater mental refreshment and stimulation. This family has learned that an ever increasing range of interests is a continual spur to pleasurable living and imaginative thinking.

That many parents have not met this challenge is shown in the discussion reported by the Lynds in *Middletown*. The question was asked of a young people's church group, "What is wrong with the home?" and the children answered as follows: <sup>19</sup>

Boy: Parents don't know anything about their children and what they're doing.

Girl: They don't want to know.

Girl: We won't let them know.

Boy: Ours is a speedy world and they're old.

Again and again in discussing with high-school students ways of improving their relationships with their parents the objection is, "But they are so old-fashioned. They don't understand modern young people at all." When it was suggested to an eighteen-year-old girl that she take her mother along to a modern play she replied, "Oh! I couldn't take mother! She'd be shocked."

When parents seem too old for this "speedy world" and are shocked easily, adolescents are very apt to develop a protective covering not only to guard against storms and interference from the "million-year-old" parent, but to shield that parent from hurt. This protec-

<sup>19</sup> Helen M. and Robert S. Lynd, *Middletown*, pp. 151-152.

tive attitude is an appealing quality in our children and bears witness to their own maturity. The arrested development of the parents which evokes it is pathetic. This might be called the age of the overprotected parent!

We must develop ourselves to the point where we can "take" the realities of our own children's lives if they are to consider us as understanding friends rather than as children who must be humored. There is nothing more certain to undermine their confidence in us than the realization that even though we have lived much longer than they, we still cannot face life as it is.

Parenthood is for many the final challenge and ultimate opportunity to become emotionally mature. Only as parents grow in their capacities to look reality in the face, both in themselves and in the world about them, and to create within the limits of that reality a life that fulfils their inner vision, can they give their children the much needed understanding, affection, and guidance.



---

# 4

## UNDERSTANDING

---

IN *The Deepening Stream* Dorothy Canfield Fisher gives a vivid picture of an adolescent's difficulties and their effect on the family: <sup>1</sup>

Priscilla said nothing, but she stopped looking at her mother and father and began to finger her napkin. From her down-dropped eyes the ever-ready tears began to flow.

Mother put out her hand with an affectionate gesture of anxiety. "Prissy dear, do tell Mother what the matter is?" Matey heard ever so faint a tincture of impatience in the energy of the voice. So did Priscilla apparently, for she pushed her chair away from the table and ran upstairs.

Matey saw Francis grin as, reaching across the table for Priscilla's oatmeal, he began to whiten it with sugar. She heard her father explode irritably to her mother as he folded his napkin, "What's the use of asking her what the matter is, Jessica? *She* hasn't any idea!" He took a drink of water, and gave the quick turn to each end of his moustache with which he expressed exasperation. "It's a phase that all families with children have to live through, I suppose. But I'm free to admit that it'll be a glad day when she outgrows it. She's about as enjoyable an element of domestic life as a wet sponge lying around wherever you want to sit down."

He added, "Of course, she'll be all right as soon as she

<sup>1</sup> From *The Deepening Stream* by Dorothy Canfield, Copyright, 1930, by Harcourt, Brace and Company, Inc., p. 30.

outgrows it . . . when she begins to have her share of beaux, probably."

And on another day: <sup>2</sup>

. . . Priscilla's father tried to raise her spirits by a play of wit about her "soul-symptoms" and "growing pains," but with little success. Priscilla received his sallies in an ungrateful silence. "Their feet and hands may grow to full size in adolescents before the rest of them," he often remarked with irritation, "but, by George! their sense of humor remains embryonic."

The unhappy effect upon Priscilla of this family's lack of sympathy is brought out in the following: <sup>3</sup>

She lived in a perfectly lovely home and in the midst of a Christian community of at least twelve thousand souls; but Matey's big sister might as well have been solitary on a desert island at the moments when she could no longer endure what seemed to lie there before that first long look ahead into life, when shutting her eyes she laid her young head down on her arms, drawing a long defeated sigh that echoed forebodingly in her little sister's heart.

The parents of adolescents may expect difficulties of this sort occasionally. Hard as these difficulties are on families, they are harder still on the boys and girls themselves. By seeking to understand the underlying causes of such outbursts and depressions, parents will find them easier to take and may be able also to relieve their children's tensions instead of aggravating them.

<sup>2</sup> *Ibid.*, p. 30.

<sup>3</sup> *Ibid.*, p. 30.

Parents of adolescents, therefore, should familiarize themselves with the known facts regarding the physical, mental, emotional, and social development of the adolescent period. It is wise for the adolescents themselves to have the simpler books about adolescent development also. Knowing what to expect does tend to allay their fears about themselves. Since there is available a number of books adequately presenting the known findings concerning adolescent development (see bibliography), it is not necessary to review all the details here. It may prove helpful however to emphasize certain underlying principles and to point out certain difficulties where parental understanding can be particularly helpful.

#### WHAT IS ADOLESCENCE?

There is occasional confusion between the terms *adolescence* and *pubescence*. Pubescence includes the period starting with the beginning of the changes leading up to puberty and ending when sexual maturity is reached. The exact end of the period is difficult to determine, but it seems frequently to extend from the eleventh to the sixteenth year in boys, and from the tenth to the sixteenth year in girls. Adolescence is the broader term and includes the whole period from the beginning of pubescence until adulthood is attained, roughly from ten to twenty or the whole span of the teen age. There are, of course, wide individual variations both in the time of onset and the duration of adolescence.

## ADOLESCENCE IS A PROCESS

It is extremely important to keep in mind that *adolescence is a process*. There is no definite hour when adolescence begins. There is no real break between childhood and adulthood. Internal changes start long before the outward signs of puberty appear. Maturation continues long after physical growth seems complete, often past the twenty-first birthday. This process of adolescence does not follow the line of a steady course upward, however. The curve rises in a sort of zigzag with many fluctuations back and forth. In fact one of the most outstanding things about adolescents during the earlier stages is their inconsistency. They have been children most of the years of their life. Childhood has held many satisfactions which have taken on the seeming security of the familiar. All the while our adolescents demand freedom for the supposed joys of adulthood, they sense the risks and responsibilities involved and often seek refuge in the known and proven ways of childhood. Therefore, at one moment the girl demands that she be treated as a woman, the next begs to be humored as a child. She often wants both simultaneously. A thirteen-year-old wanted for one Christmas a formal evening dress—and a teddy bear! She turned one of her clothes closets into a elaborate three-story doll house where she could occasionally play with her still beloved childish treasures, but at other times shut them successfully out of sight, leaving the room dominated by those emblems so loved by fledgings—college pennants!

Parents who understand will be able to treat both extremes with sympathy. For occasional relief from the strain of the transition period, adolescents need the rest of little dips back into childish ways. On the other hand just because of their own uncertainty as to how grown up they are, they are particularly sensitive to any slights aimed at their new status. Julia Newberry wrote,<sup>4</sup> "This is the last night I shall ever be fifteen; tomorrow I shall be sixteen and when a person is sixteen, though they are still very young, they can never be called child."

The adolescent not only vacillates between being child and adult, but also among all varieties of moods, attitudes, and actions. He is trying to crystallize his own individuality out of a variety of conflicting pressures within and without. He becomes more acutely aware of the attitudes of his own age group. He is still sensitized to his parents' values, but begins to question them. To know what he really wants he must get the feel of various ways of behaving. This is wholesome and necessary if he is to find himself, even though the process makes for confusion doubly confounded for all concerned including himself.

Parents who are baffled by their adolescent's upheavals should be aware of these struggles. Adults often become tense and irritable when faced with even one decision of the first magnitude. Children are facing not one but many. It is remarkable that they are not more emotional and difficult to get on with. If we can realize that they

<sup>4</sup> Julia Newberry, *Julia Newberry's Diary* (New York, W. W. Norton and Co., 1933), p. 44.

are not perverse creatures, but normal human beings behaving the way we all might in like situations, we will be more patient.

The faculty of the Shady Hill School summarized the causes of internal strife they have observed in adolescents as follows:

#### CONFLICTS RESULTING FROM OPPOSED DESIRES

<i>Desire</i>	versus	<i>Desire</i>
For recognition as a responsible adult		For protection which the family group provides
For adventure		For security
To be free of all conventional social restrictions		To attain success within the accepted adult social pattern
For personal freedom		For form; to answer fear of being "different"
To express his growing individuality in his own way, with force and individuality		To keep an integral relationship with his group, whose standards may vary from his
For absolute freedom of thought		For affiliation with "movements" based on specific philosophies

#### COCKINESS

As a protective covering to hide their fundamental insecurity, many adolescents develop the cockiness already mentioned. It is frequently because they are still uncertain about their status that they try to establish their adulthood in this crude way.

The adolescent's developing mental power is apt to add to his cockiness and give it some underlying justifica-



tion. There is considerable disagreement among investigators as to just when mental growth is complete. Some hold that the more important mental capacities are fully developed by fourteen years of age in the average individual; others hold that they continue to mature into the late twenties. There can be no doubt, however, that the adolescent's mentality is growing as well as his body, and that in many cases he is well able to question the wisdom of the adults around him. And having had as yet little or no opportunity to test his powers in the exacting problems of mature living, it is understandable that he should overestimate both his strength and his wisdom. He understands much more than he did a few years ago, but he frequently does not sense the limits of his vision. He feels so much stronger that he may think there is nothing he cannot do. Having adopted some of the patterns of adulthood, he may have difficulty in seeing other areas that still need development.

Burnham writes: <sup>5</sup> "Parents and teachers become especially aware of the common conceit and tendency to omniscience. Whatever the cause, it is peculiarly trying to parents; it often seems to stop at nothing." He goes on to tell of a girl who "fully believes herself a genius, an intensive judge of literature. The ease and readiness with which she expresses opinions of poems especially is startling to feebler minds. I think her ego is so natural, so constant and comforting, she has no thought of posing or artificiality."

<sup>5</sup> William H. Burnham, *The Wholesome Personality* (New York, D. Appleton-Century Co., 1932), pp. 530, 531.

Along with this conceit may also come an impudence that is a bit difficult to take. It isn't easy to answer good-naturedly to "sap" and "you poor fish," or "you don't know what the score is." These are, in our eyes, threats to our dignity. But the only way to maintain genuine dignity is to counter impudence with courtesy or good-natured banter, and sarcasm with amiable sincerity. Only in this way can we help the adolescent onto an adult level instead of falling back into an adolescent one ourselves. More important, it is the surest way to remain friends, and the impudence itself may arise from a desire to be on a basis of equality with the parent, a wish to be a real pal.

One father writes in this connection: <sup>6</sup>

That annoying son of mine is probably too busy about other things to analyze his present attitude toward his mother and me, beyond concluding that he is old enough now to live his own life, make his own decisions, have his own private thoughts, and in general be treated like a man; but what he is really trying to do is to detach his individuality from us, so that instead of being "our son, William" he will be—himself. If he steps on other people's toes while he is making this difficult transfer, we shall try to be patient with him, for it is a job that he has never tackled before.

It may reconcile some of us to our own adolescents' cockiness if we realize, as does this father, that it is only a phase of development. It is likely to be as Mark Twain said it was with him. At seventeen he thought his father was a fool. At twenty-one he thought he was a pretty

<sup>6</sup> Lewis Gaston Leary, "The Fine Art of Letting Go," *Scribner's Magazine*, Vol. 91 (June, 1932), pp. 358-360.

sensible person. At twenty-seven he thought he was a very wise man!

#### GROWTH IS UNEVEN

Another basic cause of the adolescent stress, and of parental misunderstanding, is the fact that the various phases of physical, mental, and emotional growth are not entirely parallel nor evenly timed in their development. When the outward signs of maturation seem complete, we naturally feel that the child has become a young man or woman. But the mental powers may not be fully developed, the internal organs really mature, nor the new glandular balance well established. Indeed various growth processes may go in spurts, and one may lie temporarily dormant while the other catches up or forges ahead.

For example, the growth in bones is apt to be more rapid than that of muscles, making for a period of lankiness until the muscle development has time to catch up. It also frequently happens that the development of heart and lungs is less rapid than that of bone and body tissue. These organs are then under special strain. The periods of laziness and listlessness through which many adolescents go and which many parents find so alarming may be only a very wise natural protection.

It seems desirable during this period of physical reorganization, which usually extends throughout the junior high-school years, to minimize prolonged physical strain such as is undergone in some competitive games.

It is believed that enlargement of the heart and other cardiac disturbances sometimes resulting in permanent damage are traceable to overexertion during this period of rapid growth.<sup>7</sup>

All who plan for children need to keep in mind the fact that physical growth is more rapid during the pubescent years than in any other period except infancy. Consequently adolescents have a particular need for adequate rest and abundant food. Larger amounts of nutritious food are necessary not only because of the rapidity of growth, but also because of the increase in blood pressure and the rate at which food is turned into energy by oxidation. Boys and girls themselves need to understand the changes that are going on in their bodies during this period, that they may see the reasons for assuming responsibility regarding their own health habits.

#### ADOLESCENTS ARE INDIVIDUALS

In any consideration of the principles underlying adolescent development, it is important to recognize that there is as much individual difference among adolescents as among people of any other age.<sup>8</sup> Individuals may vary several years in the time of puberty, months in mental and emotional age, inches in height, and pounds in weight, and yet still come well within the normal range of variability. So it is with variations in other phases of

<sup>7</sup> Ada Hart Arlitt, *Adolescent Psychology* (New York, American Book Co., 1933), p. 25.

<sup>8</sup> For a discussion of normality see Alice V. Keliher, *Life and Growth*, A publication of the Commission on Human Relations of the Progressive Education Association (New York, D. Appleton-Century Co., 1938).

growth. Though it is helpful to understand the main outlines of what to expect during this period, it is equally important to develop sensitivity to the unique pattern of our own adolescent's development. Each individual is a law unto himself in the way he reacts to, and makes his own combination of, the underlying principles of growth and development.

#### TREATMENT SUITED TO DEVELOPMENT LEVELS

One of the most delicate and important tasks of parents, therefore, is the one of adapting to the varying levels of maturation in his own child's developmental pattern. No child should be held back; neither should he be under pressure to forge ahead. The internal adjustment necessary to maintain a workable balance between the organs that are maturing at different speeds may at times take all of his energy. For example, it sometimes happens that most of the child's energy is absorbed by the demands of physical growth, and this child who heretofore has done well in school work begins to do poorly. When the most severe demands of physical growth have been met, there is usually a release of energy for mental work which is then accomplished better than ever before.

Many parents place undue strain upon their adolescents by expecting achievements beyond the child's real powers. Writes one fifteen-year-old member of a settlement girls' club, "Many adults interfere with the grow-

ing of the child for the very simple reason that they expect you to act as old as they both intellectually and in refinements. Many are very inconsiderate and demand of you things which are too far advanced for your years."

Parents must be careful not to measure the child by adult standards before adulthood has been reached. The helpful thing is to recognize the degrees of maturity appropriate for the child's own level. We cannot remind ourselves too often that adolescence means *becoming* adult, that real maturity is a goal toward which the adolescent is moving, not an accomplished fact. The ideal should be to help him recognize and assume that degree of freedom, and its prerequisite responsibility, really appropriate to his stage of development. If we neither push nor suppress the normal growth process, he will have a better opportunity to reach a well-balanced maturity. Fortunately many of the adolescent's difficulties are merely part of the growth process and tend to be self-eliminating.

#### A W K W A R D N E S S

The awkwardness of adolescence, particularly in boys, is proverbial. This has been attributed to lack of co-ordination caused by the different rates of growth. Others suggest it is due to the newness of the length of arms and hands, legs and feet. They cause stumblings and spillings because their owners have not become fully aware that they reach so far. A recent investigator reports however that coördination steadily improves and is much better



even in mid-adolescence than it has been before, witness the expert performances in shop and ball field.<sup>9</sup>

If this be true, we must look for external rather than internal causes for the awkwardness so frequently observed in our adolescents. One writer makes the plausible suggestion that a culture-bred self-consciousness is the basic cause of awkwardness.<sup>10</sup>

Lengthening arms and legs make sleeve, pants, and dress lengths a problem. Many psychologists claim for youngsters at this time an "awkward stage" peculiar to the period of adolescence, but there have been other periods in the child's life when he has increased his ratio of height and volume just as much without going through an "awkward stage." And the more significant thing is that youngsters in other societies and indeed in those parts of our society where sleeve length and dress length are not such important elements for status, go through no "awkward stage" of adolescence. One need only watch the glowing, vital, laughing faces and supple, graceful bodies of the adolescents in Marietta Johnson's School of Organic Education as they rollick through their English country dances, or see our young people, without self-consciousness, swim, play tennis, play basket-ball or leap the hurdles, to realize how graceful and poised the adolescent can be. . . .

Explanations? They must be numerous, but prominent as a cause of awkwardness would be the factor of self-consciousness of the body, a self-consciousness built into our people from the days of their early childhood. We are in America still a Puritan culture. The quantities of starch which have been a part of our wash-day tradition from Puritan days have been an index of our feeling of restraint. Most of

<sup>9</sup> Brush Foundation, Cleveland, Ohio, *Proceedings of the Conference on Adolescence*, 1930, pp. 87-89.

<sup>10</sup> Alice V. Keliher, "Special Problems of Adolescents," in *Mental Hygiene and the New Education* (New York, Farrar and Rinehart, to be published), Chapter X.

us have inherited with our cultural tradition reticence about body functions, lack of frankness about body needs, and a series of shames about physical development. Self-consciousness and consequent awkwardness are almost inevitable in situations in which tension exists. Follow the same boy with whom you have agonized over social niceties, in which he is insecure and most resembles a bull in a china shop, to the sports and activities in which he feels secure and unself-conscious. The difference speaks for itself.

Whatever the causes of the adolescent's awkwardness, laughter and ridicule only aggravate his discomfiture. It is cruel to increase the embarrassment of people already profoundly insecure, and it may lead to ridiculous extremes. Some of the poor posture many parents deplore in their adolescents may be a futile attempt to become inconspicuous, to hide the body they believe so ungainly, by a stoop-shouldered slouch. Other pathetic attempts to conceal awkwardness are reported as follows: <sup>11</sup>

All sorts of peculiar behavior arise from attempts to handle the body inconspicuously and successfully. For instance, one fourteen-year-old boy took to tiptoeing all the time. When his annoyed mother reproved him, he became sullen, but sympathetic questioning elicited the fact that he tiptoed for fear of making too much noise with "such beastly large shoes." . . . A girl of fifteen constantly assumed a semi-crouching posture when with groups of people, by bending the knees. Psychological examination discovered that the girl sought thus to "seem smaller," because she "simply could not stand to be so awfully tall." Another girl refused to attend church because her "neck felt so long in church, with every one looking at it."

<sup>11</sup> Leta S. Hollingworth, *Psychology of the Adolescent* (New York, D. Appleton-Century Co., 1928), pp. 12-13.

## EXTREME VARIATIONS

Even though variations in height, weight, and sexual maturity fall within the normal range, they may still add greatly to the young person's self-consciousness. Boys suffer most from being much smaller than the average; girls from being much larger, especially in girth. Girls sometimes diet to an extent that undermines their health in an effort to become sylph-like. Dieting should never be undertaken except under the advice of a physician.

If a boy or girl deviates markedly from the average in height or weight, in energy level or sexual development, it is a very wise measure to have a basal metabolism test made by a physician. The recent discoveries regarding glandular therapy are among the most helpful in the history of medicine. Small amounts of thyroxin or pituitrin administered at the right time in the developmental cycle frequently bring extreme deviants well within the normal range. Even moderate variations, if disturbing to the young adults, may be alleviated by this type of treatment. It is important to have such investigations made early if the need is indicated. Small amounts of the necessary substance may work wonders if given in time, whereas large amounts may be far less effective later.

## VOICE CHANGES

In both sexes during adolescence the vocal cords become longer and the voice deeper. The change is greater in boys. During their growth process the voice frequently

evades voluntary control, often to the great embarrassment of the lad. Some boys fearing ridicule object to reciting or singing or even talking to friends. On the other hand, some boys who feel really secure in their family's sympathy and affection have been known to laugh about, and even to get actual amusement out of their own squeaks.

#### COMPLEXION ILLS

Skin eruptions (acne), which are fairly common during early adolescence, frequently add another cause of self-consciousness, particularly because they come when the young adult has a budding desire to be attractive to the opposite sex. The pimples that are so distressing are not a permanent affliction, however. They are caused by the fact that in some individuals the small ducts carrying oil to the skin do not grow fast enough to take care of the increased output of the maturing oil glands. The eruptions may also be aggravated or at times produced by emotional disturbances that affect glandular balance.

It is some comfort for the boy or girl to know that when the new balance between glands and ducts is established, the acne will disappear. Meanwhile, it is likely to be helped far more by a sensible diet, good elimination, fresh air, exercise, sunshine, and a good washing once or twice a day with soap and water, than by many expensive creams and lotions. Proper regime in the early stages of these difficulties may forestall acute discomfort later. If the skin fails to respond to ordinary hygienic measures,

therefore, it is well to secure the help of a physician, before the acne reaches an advanced stage.

#### THE NEED FOR REASSURANCE

Failure to realize that these various difficulties are only part of the growth process, coupled with his increasing desire for the approval of friends, may develop in the adolescent a pitiful need for reassurance. His need for sympathetic treatment during this period gives parents and other relatives one of their best opportunities to build close and lasting bonds of affection with the adolescent. A boy of fifteen who was often described by the unfortunate adjective *overgrown* was dining with his grandmother. He knocked over his coffee. He flushed and stammered, waiting for the accustomed rebuke. When she said, "That doesn't matter, Dick; you couldn't help it," he gave her a look of loving gratitude.

There is a tendency in many families for brothers and sisters who have not yet reached, or have already passed these adolescent difficulties, to poke fun at youngsters going through them. If the parents do not come to the rescue with their understanding and seek to counteract, mitigate, and reduce the jibes of brothers and sisters by developing their sympathy for his plight, the adolescent may come to feel that he is the scapegoat of the entire family. This is one of the most unfortunate things that can happen. Inferiority feelings so set up may persist long after the difficulties evoking them have been left behind, and these feelings may become the most serious



difficulty of all. The adolescent has a profound need to feel that he is loved and understood in spite of any outbursts, inconsistencies, cockiness, listlessness, awkwardness, or homeliness he may have.

#### PREPARATION FOR PUBERTY

Nothing in the adolescent period is more important for the permanent happiness and well-being of our boys and girls than developing wholesome attitudes toward sex love. Sex should not be the problem it is in so many lives. For those whose emotional development has been sound, it is only one of the natural, happy aspects of normal living. It is a prime responsibility of parents to lay the foundation for this wholesome development by providing the basic information that obviates shock, and by doing their utmost to establish sound attitudes.

There are a number of books presenting in suitable form the facts boys and girls need to know at this time.<sup>12</sup> Fortunately more and more high schools are providing sex instruction somewhere in their curriculum. Most frequently, however, this does not come until puberty is passed.

One of the most unfortunate mistakes many parents still make is the belief that they can protect their chil-

<sup>12</sup> Mary Ware Dennett, *The Sex Side of Life* (Astoria, N.Y., published by the author, 1928).

Alice V. Keliher, *Life and Growth*, A publication of the Commission on Human Relations of the Progressive Education Association (New York, D. Appleton-Century Co., 1938).

Frances Bruce Strain, *Being Born* (New York, D. Appleton-Century Co., 1937). For pre-adolescents.



dren by keeping sex a closed subject. The fallacy in this point of view is obvious. If adolescents are denied the facts of life, they will rely upon misinformation and half-baked advice, and parents will lose an important opportunity for intimacy. A boy writes: <sup>13</sup>

I never received any sex education at home. Because my parents have always evaded my questions on sex I have learned it in a very undesirable way from the corner gang and as a result got a very distorted view of sex. I feel that I could have been much more intimate with my parents had they given this information at my early requests.

The following questions dropped into a question box in a high-school hygiene class indicate the concerns many adolescents have and their general lack of understanding of their own sex functions and emotions.

1. Why does one stop growing when one has begun to menstruate?
2. Is there a defect in the body of a person who at fourteen has not yet menstruated?
3. What changes within the body affect the emotions of the adolescent?
4. Is the desire for sex relations greater in adolescent children than in adults?
5. Why does petting affect boys more than girls?
6. What adolescent developments do boys go through?
7. Is "puppy" love a symptom of this inner development?

#### BODILY CHANGES

Before they reach puberty, boys and girls should have full information regarding conception, pregnancy, and birth. Equally important, they should be definitely pre-

<sup>13</sup> Burgess, *op. cit.*, p. 197.

pared by complete knowledge concerning the changes that will take place in their own bodies and emotions, and the relation of these to the reproductive process.

Adolescents who are unprepared often experience severe shock at the physical manifestations of puberty. Boys are sometimes profoundly disturbed by nocturnal emissions. As one lad said, "I must have been very bad, but I don't quite see how."

Unprepared girls may be terrified by the first menstrual flow, feeling they have met some severe injury. One girl thought, for example, that she had a ruptured appendix and was bleeding to death. Afraid to discuss the matter with any one but her mother who was away on a trip, she bore her panic in silence until the mother's return three days later. A shock like this may have a permanently harmful affect upon a girl's acceptance of a woman's rôle in life and interfere with her marital happiness.

Girls should not only understand the physiology of the process but be helped to accept it cheerfully as a part of their creative function. Here the mother's example is of utmost importance. For their happiness and effectiveness as women and as workers they are entitled to have an example in their mother of the cheerful acceptance of her functions as a woman. Many psychiatrists have found that in women who are happily adjusted regarding their sex rôle, pain and lessened vigor during menstruation are measurably reduced. Some even report an increase in well-being and effectiveness at this time. We must try to eliminate from our thinking, and certainly from our speech, the attitude that menstruation is a "curse"

through which women still suffer for the sin of Eve. Such expressions as "the curse," "sick," "unwell," "country cousin" should be dropped and the scientific terms *menstruation* or *menstrual period* substituted.

Both boys and girls need to be informed not only concerning the changes in their own bodies but about those in the opposite sex as well. Boys in particular need to understand that during the menstrual period many girls cannot play tennis or go swimming, so that they will not insist to the girl that she "be a sport" nor feel hurt if she breaks such a date.

#### ESSENTIAL FACTS

Both boys and girls who have not had wholesome information about the origin of human life are apt to experience severe shock upon learning about intercourse. A twelve-year-old boy who did not know his mother was expecting a baby until the layette began to arrive, asked in a panic, "Mother, I hope you are still a virgin?" Upon being told the truth he was inconsolable for several days. A girl who did not know the facts of conception until she heard sex jokes in junior high school said, "I became violently nauseated. It seemed too horrible." Another girl writes, "Men are beastly, and the only thing I can think since I heard this [about intercourse] is that my father did it. I hate him, and I never want to look at him again."<sup>14</sup> And a boy writes,<sup>15</sup> "All the sex education I ever received was out of books and from girl friends. My

<sup>14</sup> Hanover Outline on Personality and Culture, John Dollard.

<sup>15</sup> Burgess, *op. cit.*, p. 151.

parents never told me anything concerning the subject. The manner in which I learned about these things built up a horror of marriage which I cannot break down."

#### NEW EMOTIONS

Boys and girls should also be prepared for the new sensations and emotions they will normally have as their sex organs mature. Boys should understand that the erections they may experience either in sleep or in sexually exciting situations are a perfectly natural part of sexual maturity and that they need feel no shame. Girls should understand the meaning of the tumescence and tension they may experience when they are near attractive boys. Both boys and girls should understand also that it is possible partially to sublimate these urges through exercise or creative activities such as music, dramatics, or writing until the time for real mating is at hand. Words like *dirty*, *nasty*, *sinful*, *ruined*, should never be used in these discussions, lest negative, unwholesome attitudes be permanently built.

Helpful though books and classes are, they are not enough. These young people need in addition to general discussions an intimate and understanding friend with whom they can evaluate their own reactions and of whom they may ask questions. Those boys and girls are most fortunate who can find such a friend in a parent.

Some parents who are emotionally close to their children fail to receive their confidences because they are not

at ease in discussing such subjects. The White House Conference Committee on the Family reports: <sup>16</sup>

The descriptive accounts of sex education indicate some of the difficulties which arise in giving sex education in the home. Of these difficulties, the lack of an adequate vocabulary is important. There is no decent folk vocabulary for the discussion of sex. There are rather formal scientific terms, unused by most people. And there are obscene terms, equally unknown to many mothers and unfitted for use with children. The sex knowledge possessed by the average parent has been gained partially through experience, partially through stories and jokes, with only a smattering of scientific knowledge. A young man writes on this point: "The only thing I ever received at home which might be considered as sexual education was from my mother. And that was the old hell-fire theory about sinners. Sinners always went to hell, and sexual immorality was one of the deadly sins. However, her vocabulary did not permit her to express herself intelligibly to me about the sex factor, and for years I didn't even know what she was driving at. I first learned the actual physical facts about sex from other boys.

#### PARENTAL ATTITUDES

Parents whose own education regarding such knowledge is inadequate, or whose inhibitions make frank discussion difficult, can help themselves by reading aloud and discussing together some of the helpful books designed particularly to help parents to good sex teaching. This will not only help their vocabulary, but make them feel more at home in discussing the subject. Those who

<sup>16</sup> *Ibid.*, pp. 201-202.



still find they cannot do so naturally had best ask the family physician or some other trained person to help the adolescent. The tension set up by the parents' embarrassment is too likely to undermine the value to the child of having the correct information. It is even more essential then that we eliminate the barriers in our own emotional attitudes than that we learn scientific vocabulary and formulas of presentation.

On the other hand, since wholesome parental attitudes are so important, parents who are unable to discuss these subjects with their children but whose attitudes are sound do not need to feel apprehensive as long as their children have the necessary information from some reliable source.<sup>17</sup> Many people have happy sex lives who cannot talk about it. Children who feel a joyous acceptance of sex in their parents are well started on the road to their own happiness. One adolescent writes on this point: <sup>18</sup>

As far as actual facts about sex are concerned, our education from the home has been very meager. My mother was brought up in the proverbial old-fashioned atmosphere and, when she was a child, was literally tortured by some of the perverted ideas that she picked up from girls her own age, so she said that she would never let children of hers have the same experience. However, she has never been able to throw off these ideas sufficiently to be able really to talk to us and tell us things. But she has given us enough of a background to go on, and above all things, she has firmly implanted in us the realization that sex is natural and clean and beautiful.

<sup>17</sup> A fuller discussion of wholesome attitudes toward sex love will be found in Part II, Chapter 10.

<sup>18</sup> Burgess, *op. cit.*, p. 203.



## MASTURBATION

Many parents are in particular need of information regarding masturbation. All parents should know that it is widespread during adolescence. In studies of large numbers of well-adjusted adults, 50 per cent of the women and 90 per cent of the men have practised masturbation at some time during their adolescence.<sup>19</sup> The increased glandular secretions at the onset of puberty often cause congestion around the genitals and increase nervous sensitivity in the organs. This brings them much more frequently to mind. It is a help if parents realize that this tendency during adolescence is perfectly normal, though it is a relic of immaturity if carried into adulthood. The worst possible result at this period is the feeling of shame and guilt brought on by violent parental reactions.

Parental fears are sometimes due to hangovers of the groundless superstitions prevalent in their own childhood (current even now) that masturbation may cause insanity, feeble-mindedness, sterility, or physical impotence. According to present medical knowledge, the only serious objection to the habit is that it may lead to seclusiveness and prevent normal socialization. This in turn may interfere with emotional maturation. Masturbation may also be the result of seclusiveness. It offers satisfaction dependent only upon oneself as a substitution for the more demanding satisfactions of association with others. It may also be caused by severe tension.

<sup>19</sup> Katherine B. Davis, *Factors in the Sex Life of 2,000 Women* (New York, Harper and Bros., 1929), pp. 895-896.

Therefore, rather than adding to the tension already present, parents must try to alleviate it by a sympathetic and common-sense attitude. If there is abundant opportunity for wholesome activity, particularly in the company of the opposite sex, masturbation, when it appears at all, will in most cases probably be but a passing phase of normal development.

#### ‘‘PUPPY’’ LOVE

‘‘Puppy’’ love is another area where unfortunate parental attitudes may be harmful. The first love affair, no matter how immature, is the adolescent’s first opportunity to experience the positive and beautiful side of love between the sexes. Yet it is in regard to ‘‘puppy’’ love that parents are apt to be particularly tactless and to spoil not only this budding realization but also the young person’s confidence in their parental understanding. The derisive term, *puppy love*, is indicative of the usual adult attitude. Yet there is probably no love quite so spontaneous, uncalculating and aspiring—none that evokes more completely the young adult’s ideal longings. But instead of seeing these qualities our adult eyes are apt to pick out only what is amusing or vulgar. By scoffing at something beautiful and uplifting to the child, the parent may permanently estrange him. One girl related that when she tried to tell her mother about her first ‘‘boy friend,’’ the mother answered, ‘‘Oh! That’s just silly at your age.’’ The girl felt completely rebuffed and never sought to confide again.

It is, of course, difficult to realize that these striplings can have compelling love emotions. Yet because the perspective of maturity has not yet been established, these first loves are often more overpowering than those of an experienced person. Some of the most poignant poems of love have been written by adolescents. Those who kill themselves for love are most often still in their teens. In their early love affairs the feelings of youth go deep. They call for understanding and delicate handling, not ridicule. It is an indispensable part of our parental rôles at this time that we open our minds and hearts to the real significance of our child's experiences.

In the following excerpts from the love affair between Jean-Christophe at fifteen and Minna at thirteen, Romain Rolland gives a poignantly real picture of the ecstasy and tragedy these early loves may bring: <sup>20</sup>

#### FIRST LOVE

He looked at her. She was looking away; she was smiling, breathing hard, with her lips parted; her hand was trembling in Jean-Christophe's. They felt the blood throbbing in their linked hands and their trembling fingers. Around them all was silent. The pale shoots of the trees were quivering in the sun; a gentle rain dropped from the leaves with silvery sounds; and in the sky were the shrill cries of swallows.

She turned her head towards him; it was a lightning flash. She flung her arms about his neck; he flung himself into her arms.

"Minna! Minna! My darling! . . ."

<sup>20</sup> Romain Rolland, *Jean-Christophe*, translated by Gilbert Cannan (New York, Henry Holt and Co., 1913), pp. 189-190.

"I love you, Jean-Christophe! I love you!"

They sat on a wet wooden seat. They were filled with love, sweet, profound, absurd. Everything else had vanished. No more egoism, no more vanity, no more reservation. Love, love—that is what their laughing, tearful eyes were saying. The cold coquette of a girl, the proud boy, were devoured with the need of self-sacrifice, of giving, of suffering, of dying for each other. They did not know each other; they were not the same; everything was changed; their hearts, their faces, their eyes, gave out a radiance of the most touching kindness and tenderness. Moments of purity, of self-denial, of absolute giving of themselves, which through life will never return!

### THE JILTING <sup>21</sup>

He went home with terror in his heart. Of the Minna of two months before, of his beloved Minna, nothing was left. What had happened? What had become of her? For a poor boy who has never yet experienced the continual change, the complete disappearance, and the absolute renovation of living souls, of which the majority are not so much souls as collections of souls in succession changing and dying away continually, the simple truth was too cruel for him to be able to believe it. He rejected the idea of it in terror, and tried to persuade himself that he had not been able to see properly, and that Minna was just the same.

He nearly died of it. He thought of killing himself. He thought of murder. At least, he imagined that he thought of it. He was possessed by incendiary and murderous desires. People have little idea of the paroxysm of love or hate which sometimes devours the hearts of children. It was the most terrible crisis of his childhood. It ended his childhood. It stiffened his will. But it came near to breaking it forever.

Louisa [his mother] saw that he was suffering. She could not gauge exactly what was happening to him, but her in-

<sup>21</sup> *Ibid.*, pp. 204, 207–208.

stinct gave her a dim warning of danger. She tried to approach her son, to discover his sorrow, so as to console him. But the poor woman had lost the habit of talking intimately to Jean-Christophe. For many years he had kept his thoughts to himself, and she had been too much taken up by the material cares of life to find time to discover them or divine them. Now that she would so gladly have come to his aid she knew not what to do. She hovered about him like a soul in torment; she would gladly have found words to bring him comfort; and she dared not speak for fear of irritating him. And in spite of all her care she did irritate him by her every gesture and by her very presence, for she was not very adroit, and he was not very indulgent. And yet he loved her; they loved each other. But so little is needed to part two creatures who are dear to each other, and love each other with all their hearts.

We see here the great need a child has during a crisis like this for some one who is intimate and understanding. It is true that Jean-Christophe's determination was strengthened through the terrific blow to self-respect involved in Minna's high-handed jilting. But Jean-Christophe had great strength. More fragile natures can be permanently damaged by storms they are unable to cope with alone. For these, and for the strong natures as well, parents who understand and love can reduce the agony and prevent permanent scars.

No matter how much a parent may wish to help, however, he must honor the child's need to be alone with the sorrow so sacred to him. If the friendship between parent and child is deep, the child will seek the parent when he wants the comfort of understanding. The tragedy for both Jean-Christophe and his mother was that her absorption in material cares had long since made true communica-

tion impossible. We cannot create intimacy to meet a crisis, no matter how intensely we may wish it. Intimacy must be cherished throughout the whole of life if it is to be ready to serve in time of stress. Ways of preserving and constructively using intimacy will be presented in the following chapter.



---

## 5

### AFFECTION WITH FREEDOM

---

IT is impossible to overemphasize the importance of parental affection either in the wholesome development of the child or in maintaining a fine parent-child friendship. Devoted love and the interest that grows out of it are the parents' supreme gift to the child, the one for which there is no substitute. Understanding and affection are important not only for themselves but because of the seemingly contradictory fact that they are the prerequisites of independence. Only as there is understanding can the adolescent achieve his true self-hood. Only as he knows he is loved and accepted for himself does he have the assurance for daring to go ahead alone.

How can parents give their children this indispensable feeling of security? The only way is to love them and let them know it! An adolescent girl expresses her satisfaction in this certainty: <sup>1</sup>

Another thing about my family which I like was the fact that I always seemed to be wanted. I was the fulfilment of their hopes and desires and not a drag and bother as some

<sup>1</sup> Burgess, *The Adolescent in the Family*, p. 265.

of the children at school were. Their parents seemed not to care any more for them than for their dogs. My parents weren't that way—I knew I “belonged” to the family.

#### WAYS OF SHOWING AFFECTION

One of the most effective ways of giving the necessary assurance of love is to continue, throughout the adolescent years, demonstrations of affection. Parents do not need to be fearful that this will soften the adolescent or bind him too closely, as long as they also give him abundant freedom to decide and to do things for himself and to have experiences entirely on his own. Indeed, a recent study of factors making for successful marriage shows a very high positive correlation between deep affection for parents and marital happiness.<sup>2</sup>

Other evidence has been gathered regarding the importance of affection in the development of desirable personality traits. Charlotte Buhler of Vienna divided the babies in a foundling's hospital into two groups. Both had equally wholesome physical care, but one group was fondled and played with while the other was let alone. The group receiving affectionate attention developed greater social responsiveness and showed less fear and anger than the group denied this treatment.

In the Arapesh culture described by Margaret Mead<sup>3</sup> the affectionate relationship between mother and child is developed by prolonged periods of caressing. This is

<sup>2</sup> Study made by E. W. Burgess, and L. H. Cottrell, at the University of Chicago, reported in *Time Magazine*, February 7, 1938, p. 21.

<sup>3</sup> Margaret Mead, *Sex and Temperament in Three Primitive Societies* (New York, William Morrow and Co., 1935).

believed to be an important element that contributes to the remarkable degree of coöperation among the Arapesh tribe as a whole.

The relation between an intimate parent-child friendship and physical demonstrations of affection among adolescents in our own culture was investigated by the White House Conference Committee on the Family. It was found that of the children who almost never confided in their mothers only 31 per cent kissed them every day, 34 per cent kissed them occasionally, and 35 per cent never. But of those who almost always confide, 75 per cent kissed them everyday, 24 per cent occasionally, and 5 per cent never. This seems overwhelming evidence of the high correlation between demonstrated affection and a close, confidential relationship with parents. It is further brought out by the following adolescent expressions: <sup>4</sup> "They have never given me the affection I always wanted. I have never confided in my mother, and only since I entered college have I talked seriously with my father. It wasn't until the last few years that he ever showed the pride he felt for me." Writes another in contrast to this: <sup>5</sup>

Our family was rather an affectionate one. Father especially was demonstrative. I liked this for I felt I was getting lots of attention and that he must care a great deal for me. Partly as a result of this attention I always confided in my parents. The little troubles of my school days were their troubles and my joys theirs too. It seemed to help to talk things over.

<sup>4</sup> Burgess, *op. cit.*, p. 252.

<sup>5</sup> *Ibid.*, p. 266.

As adolescents grow older, they sometimes feel that kissing and caressing are no longer compatible with their new dignity. Their attitude must be respected but it is extremely important to provide reassurances of our love in other ways. This is particularly true when there are younger children in the family who are apt to receive more overt affection and attention than the adolescent. There is often much justification for the conviction of many adolescents that the younger children are getting more than their share of attention. The parent is too apt to overemphasize the great comfort he finds in the child-like charm and satisfying dependence of younger brothers and sisters. Such was the case in the "Bartlett" family where the adolescent became a sort of scapegoat whom every one picked on. Her efforts to get affectionate attention were misunderstood and rebuffed.

A typical scene is described as follows: <sup>6</sup>

"Come on," she demanded teasingly, "play with me. You've read your old paper long enough. Let's have a rough-house." And she began preliminarily to dig at him with her elbows in the way she used to do as a child.

But Father proved in no mood for play. Roughly he tried to shake her off, while Anne, thinking this part of the game, wound her arm around his neck and clung tightly. After a moment of tusseling, he spoke crossly.

"For goodness sake, will you get off? Why don't you consider other people's feelings? Can't you see I'm reading? You're too big a girl to be sitting on my lap. Get up and read a book, or do something quiet." And he started to raise himself from under her weight with a shake that spilled Anne to the floor.

<sup>6</sup> Pratt, *Three Family Narratives*, p. 31.

Picking herself up, her fresh young face clouded with the familiar old sullenness, the girl selected a book from the shelf and slouched into the depths of a chair. She sat sideways with her back against one arm of the chair, her middle buried in its center, her long legs hanging awkwardly over the side.

There has been noticed in some adolescent girls a new craving for affection at the onset of puberty and a responsiveness to caresses utterly lacking in later childhood. This is probably one manifestation of their awakening emotional life and should be met with a warm and unselfish response from parents.

One adolescent gives a convincing account of a family where in spite of the lack of caressing, all the children including the adolescent were kept happy and secure by the parents' interest and appreciation in their accomplishments, and by the assurance that they would help when needed: <sup>7</sup>

My parents regarded me as a blessing. At least, I knew they liked me a lot (although neither of them was demonstrative) and were pleased or amused with nearly everything I did. They didn't push me forward—I didn't need it! Neither did they hold me back. I wasn't spoiled because there were other children in the family, but all of us felt that mother and father were very much interested in us and anxious to help us in any way we might require help.

#### JOINING IN FOOLISHNESS

It will be a further bond to friendship if we can meet the adolescent on his own level by participating in his

<sup>7</sup> Burgess, *op. cit.*, p. 261.

foolishness and adopting some of his expressive slang. Parents who can join in jokes and fun, occasionally to the extent of real uproariousness, will be taken on as real pals.

To relate our own youthful follies, even to share our own adolescent diaries, if we have them, promotes this feeling and makes us seem not a million years old after all. Writes one fifteen-year-old girls' club member:

Grown-ups would be better if they would act as though we're on the same level as they are and not be so high hat. Some mothers are terrible—like my girl friend's mother. She won't talk about anything close to her daughter. My parents are O.K. because my father was a devil in his younger days. He wouldn't go to school and when he did go he'd play pranks.

#### FAMILY RECREATION

It has become a truism that the family that plays together stays together. In the White House study it was found that family recreation contributes more than home duties to family unity. This is probably because routine work fades into forgetfulness, whereas pleasures furnish the highlights that stand out. It was found further that maladjustment in children decreases as family recreation increases. It will be remembered also that the Middletown children listed "spending more time with children" as one of the changes most desired in parents.

It is impossible to develop real friendship with our children without spending time with them. One girl reports: <sup>8</sup>

<sup>8</sup> *Ibid.*, p. 268.



After all, it is not strange that my parents seemed the best parents in the neighborhood; we had as much fun together, if not more, than other people; and we had just as much to be proud of as anybody else. My father and mother were my models. I thought if when I grew up I could be as sweet and unassuming as my mother, laugh like my father, and make other people laugh by telling them funny stories as he did, then I would be as nearly perfect as could be. With all this respect, I still felt myself an integral part of the family. All in all, we were a happy companionable three, and no one was any better than the others.

The writer visited a happy family with five boys where the dinner dishes had been left and the whole family was playing croquet together on the front lawn in the pleasant evening sunshine. A Middletown mother writes: <sup>9</sup>

Every one asks us how we've been able to bring our children up so well. I certainly have a harder job than my mother did; everything today tends to weaken the parents' influence. But we do it by spending time with our children. I've always been a pal with my daughter, and my husband spends a lot of time with the boy. We all go to basket-ball games together and to the state fair in the summer.

And another, "We used to belong to the country club but resigned from that when the children came, and bought a car instead. That is something we can all enjoy together."

There should be a genuine effort on the part of parents to do the things their children enjoy, but these must be things they themselves really enjoy also. Children of any age appreciate it when we do the things they want, but they are sensitive to whether there is genuine

<sup>9</sup> Helen M. and Robert S. Lynd, *Middletown*, p. 149.

enjoyment on our part. A parent who is bored is no fun to be with. On the other hand, children can often be introduced into the activities parents themselves enjoy. A father who was a paleontologist developed in all of his four children, both boys and girls, a keen interest in studying fossils through taking them on his Sunday field trips. Another, a cabinet-maker, shared his talents, and his children made articles of great charm and value.

#### SPECIAL OCCASIONS

An extremely important element both for building friendship and for enriching family life is the celebration of special occasions. The White House study reports that those homes where adolescents confided most freely in their parents were those where the largest number of holidays were celebrated.<sup>10</sup> These are perhaps the home's best opportunity in our culture to furnish the thrills and excitement the adolescent craves. Special occasions can be made dramatic events which the whole family plans for and anticipates. The good effect of such activities on the family morals and mutual confidence is evident in the following adolescent narrative:<sup>11</sup>

The members of our family have always been friends, as far back as I can remember. Birthdays and Christmas have always been occasions for much celebrating. We have a tree and decorate the house, all of us helping. My father and brothers were joint owners of a pigeon industry when my brothers were in their teens. As for play, we belong to the golf club, and played golf and swam with other families.

<sup>10</sup> Burgess, *op. cit.*, p. 141.

<sup>11</sup> *Ibid.*, p. 146.

In some families Twelfth Night has been developed as a graceful end to the Christmas festivities in accord with the old English custom. There are revels presided over by king, queen, and jester; masques and plays; a candlelight procession; carol singing; and wassail bowl to the evident delight of both old and young.

The service Bureau on Intercultural Education has published pamphlets describing the family festivals of the various racial groups contributing to our American culture. The inclusion from time to time of such things as a Chinese tea ceremony or Jewish candle ritual would add not only to the richness of family life but to our young people's understanding and appreciation of other interesting cultures.<sup>12</sup>

#### PLEASANT MEAL-TIMES

Family meal-times afford perhaps the best opportunity for keeping in touch with one another's varied interests and maintaining friendship. As reported in *Middletown*:<sup>13</sup>

The day-by-day social life of the individual family as a group centers around meal-times, and to a considerably less extent, the family automobile. The dining-room table is the family's general headquarters; here activities on every sector come to focus: "Next Sunday's picnic"; "The house

<sup>12</sup> R. D. DuBois and E. Schweppe, *The Germans in American Life* (New York, Thomas Nelson and Co., 1936). Also "Vignettes of Jewish Home Life," "Old China Tea Ceremony," mimeographed booklets published by the Service Bureau on Intercultural Education of the Progressive Education Association, New York, 1937.

<sup>13</sup> Helen M. and Robert S. Lynd, *Middletown*, p. 153.

needs painting—it looks shabby beside the Smiths' ”; “But, Marian, I don't like your going out three school nights in succession”; “Jim, don't you want to go to prayer meeting with me tonight?” “Pretty punk report card, Ted; you'd better do better next month”—and so on, day after day. Meal-time as family reunion time was taken for granted a generation ago; under the decentralizing pull of a more highly diversified and organized leisure—in which Hi-Y basket-ball games, high-school clubs, pedro and bridge clubs, civic clubs, and Men's League dinners each drain off their appropriate members from the family group—there is arising a conscious effort to “save meal-times, at least, for the family.” As one mother expressed it at a meeting of the mothers' council, “Even if we have only a little time at home together, we want to make the most of that little. In our family we always try to have Sunday breakfast and dinner together at least.

Too many families allow such controversial questions as report cards and hours for coming in, the kind and amounts of food to be eaten, table manners, conflict over the radio, competition as to who should be listened to, the pressure of other duties with consequent hurried service, to spoil what should be the happiest hour of the day. Parents should make a definite effort to eliminate sources of irritation during meals and to discuss topics interesting to all. Family meal-times so used can be made a most educational part of family life. Moreover, the zestfulness of really interesting discussions tends to develop an *esprit de corps* and to reduce irritating behavior. Mothers who are wise enough to keep up outside interests of their own are better able to engineer this. Fathers have a particular opportunity and responsibility to help here. Coming in from outside contacts

frequently wider than the mother's, the father can do much to stimulate fresh interest.

#### THE FATHER'S PROBLEM

In our present culture fathers cannot afford to neglect any opportunity for friendship with their families. With most of them away from home eight to twelve hours a day as they are in present-day America, their influence in the home is felt less and less. The White House study reports: <sup>14</sup>

The father occupies the rôle of money-earner. He contributes to the family economically and, except in the country, rarely has contacts with his family during the hours of the working day. Even in the village, he sees the family during the day only at the noon hour. In the city, his time at home is more restricted. In most cases, however, the mother's time with her children remains unimpaired by the economic demands of the city, and it is she who directs the activities of the children, disciplines them, and shares their activities. In addition to business, certain types of recreation which are favorites with men—such as golf—tend to keep the father away from his family during a large part of his leisure time. . . . Under modern conditions all city children, at least, tend to approach the widow's children.

One child reports for instance: <sup>15</sup>

There never were many family activities in our home. The folks didn't go out much when we were young. When I was about eight years old we got our first automobile, which served to pull us together more, and then we went places together more often. Then father took up golf and

<sup>14</sup> Burgess, *op. cit.*, p. 142-143.

<sup>15</sup> *Ibid.*, p. 128.



from then on he went his own way, leaving his family every single nice Saturday and Sunday of spring, summer, and fall, taking the car with him.

It is reported in *Middletown* that many of the fathers themselves feel conscience-stricken about this situation.<sup>16</sup>

"I'm a rotten dad," lamented one of these fathers. "If our children amount to anything, it's their mother who'll get all the credit. I'm so busy I don't see much of them and I don't know how to chum up with them when I do."

"You know, I don't know that I spend any time having a good time with my children, and it hit me all in a heap when they came home and repeated that question. And the worst of it is, I don't know how to. I take my children to school in the car each morning; *there* is some time we could spend together, but I just spend it thinking about my own affairs and never make an effort to do anything with them."

The result is: "For both boys and girls the mother plays the dominant rôle in the young adolescent's affections, loyalty, and sympathy." It was found that both boys and girls are three times as critical of the father as of the mother, and children's parental preferences are as follows:

	<i>Prefer Mother</i>	<i>Prefer Father</i>	<i>Prefer Both</i>
Boys:	40%	5%	51%
Girls:	37	5	52

The effect on the father-child friendship is brought out also in a study on "Parent-Child Intimacy." It was found that only one-half as many boys and one-fifth as

<sup>16</sup> Helen M. and Robert S. Lynd, *Middletown*, p. 149.



many girls share as completely with the father as with the mother.<sup>17</sup>

On the other hand the wholesome effect on family life and relationships of a father who spends much time doing things for and with his children is brought out by an adolescent who writes: <sup>18</sup>

There has always been a close bond between us as a family. I have felt toward my parents a great deal of love, respect for their age and experience, a great deal of companionship, but not fear. . . . [Father] has been a great companion to us. He has always appreciated and realized a child's desires, and he has done everything for us—though not so lavishly as to make us unappreciative of it. He built toboggans for us in the winter, hung up swings and hammocks in the summer, and was always contriving some new and fascinating toy. He gave us everything he could. Perhaps I have never been quite as close to my mother, yet there are certain things I have always gone to her for. No one else quite takes her place when things go wrong or I am sick, and it was she to whom we ran when home work seemed too hard. And she has always been a party to our play—she enjoys our antics as much as my father, and between the two of them there is the closest understanding.

It is reported in *Middletown* that: <sup>19</sup>

The evenings and long Sunday afternoons when the whole family is together in the elbow-to-elbow contact of the family automobile are giving many fathers of both classes a chance "to be a dad." Tinkering around the car and going to the weekly basket-ball games together offer other points of contact; one father has fitted up an old

<sup>17</sup> M. F. Nimkoff, "Parent-Child Intimacy," *Social Forces*, December, 1928.

<sup>18</sup> Burgess, *op. cit.*, p. 145.

<sup>19</sup> Helen M. and Robert S. Lynd, *Middletown*, p. 149.

barn as a club room for his boys; another has made a stage for his little daughter where she carries on endless pantomimes with her dolls; a third has fitted up one room as a study for his daughter of eight so that she can arrange her own books and paints on low desk and shelves in a place that is her own.

#### SHARING RESPONSIBILITY

For deep companionship sharing of play is not enough. A common meeting of responsibilities and problems is also necessary. When we realize that the adolescent has usually achieved an adult capacity for thinking and planning by sixteen or eighteen, we will understand that there is little we have to face that he cannot and should not share. The effect of total sharing upon family relationships and also upon the young adult's development is given in the following accounts: <sup>20</sup>

My family was my idea of a perfect unit. It seemed everything we did was bounded by the family interests. My father and mother took the place of brother and sister. I think my father always wanted a boy, and we would romp and tussle for hours while mother sat by laughing or adding a word of caution if things were getting too rough for me. Mother and I told each other almost everything, and we would play at getting meals and cleaning house. The home was the place where all of us worked together and each did his part. Father would mow the grass and hoe the garden, mother would clip the grass and rake, while I did my share of carrying off the cut grass, dropping seeds in the rows and picking weeds. Washing the car was another family activity.

We were all together, each sharing the other's troubles.

<sup>20</sup> Burgess, *op. cit.*, pp. 148, 264.

Mother and father talked over business affairs before me, and although I didn't understand much, I never told what I heard, because I felt I had received a trust and I was proud of it.

. . . . .

My father was unfortunate in business dealings once and lost practically all his money, but mother never said a word about this and buckled down to make out the best way she could until father could get on his feet again financially. Both my brother and I were told of the difficulty, and we really felt a sort of pride in being allowed to help the family bear this burden. However, this pressure was not for long, and when it was all over, the family felt much more closely bound together as a result of this experience.

The exact opposite of this was the case of a boy the writer knew at college. His family sought to spare him suffering; he was not told that his father had gone into bankruptcy, but learned about it indirectly through the commiseration of friends. The shock was much greater than it would have been if he had heard it from his father. Also he felt hurt that he had not been considered adult enough to be told his family's difficulties. There is nothing that binds people together so closely as sharing the deeper struggles and emotions. Sorrow is universal in human life. If we learn early in life to face it squarely and bear it bravely, it is a great asset.

A family of young men and women, who during their high-school and college days met fearlessly with their mother the long illness and death of the father in the home, passed through an experience so pregnant with meaning that the mother could truly write: "It was the first time we were challenged as a family to meet a great sorrow. I have always felt that we should not shield our children—from fear and

terror, yes; but not from the great realities of life. I like to think that whatever lies ahead of my young people, they will be able to meet it with courage and a spirit of poise because they learned so early in their lives the great compensating law of sharing." <sup>21</sup>

When the adolescent has felt himself a mature member of the family group, sharing its work and pleasure, sorrows and joys, it is the most natural thing for him to take his own problems to that family. Parents do not have to seek ways into their adolescents' hearts and minds at crucial times for the way is already open. As one boy writes: <sup>22</sup>

After I started to school I found that my status at home had changed. I was allowed more freedom of decision in matters in which I was concerned, and it seemed as though I were grown up. Mother, father, and I always have confided in one another, and I find now when I do really have problems that the old feeling of wanting to tell mother and father is a blessing. I did not realize until I came to college and learned of the home lives of others, that mine was quite ideal from that point of view. Very few of my friends confide in their parents. They say that they [the parents] would not understand.

#### BUILDING THE SELF

One of the adolescent's main problems, and one in which understanding parents can be of great help, is the development of a distinct and independent selfhood. As a junior high-school girl recently put it, "How can one

<sup>21</sup> *Parents and the Latch Key, A Symposium* (New York, Teachers College, Bureau of Publications, Columbia University, 1936), p. 56.

<sup>22</sup> Burgess, *op. cit.*, p. 147.

individualize oneself?" Before puberty most children are not very conscious of a self-picture separate and distinct from other family members. With the awakening of new emotions and impulses during adolescence there is a growing consciousness of one's self as an individuality and great preoccupation with one's attributes both good and bad. This new self-consciousness should be put to constructive use in the process often called "finding the self."

Broadly conceived, "finding the self" includes the working out of many other problems. As this vision of the ideal self evolves, it becomes the guiding force in the young adult's life. The suitability of what he feels, thinks, says, does, owns, wears, and even eats is determined by this inner portrait. Fasting, diet fads, and various anomalies of behavior are frequently adopted in an effort to achieve some particular characteristic. One boy refused to have his hair cut in order to look more like the musician he hoped to become. A girl started being extremely late for appointments to impress people with the importance of her literary genius which could not be disturbed for such "trifles."

Clothing and other accessories also assume great importance as the outward symbols of this innermost self. Much time is frequently spent estimating the effectiveness of these symbols in the mirror. Failure in either the symbolic or realistic expression of the self is usually painful and frequently leads to a revision of the self-picture. It is altogether wholesome that this revision should go on. Only by trying out various "selves" can



a satisfying and attainable self-picture evolve. By the end of adolescence, however, the essentials of the self-picture should have been finally adopted and built into a working reality. The final stabilization of all the selves—personal, social, recreational, vocational, and ethical—and their integration into a harmonious reality, must be accomplished before an individual can be called truly mature. People who have never achieved a harmony between their various selves may spend their lives vacillating between contradictory or even mutually exclusive selves. So much energy is used up in this conflict that the individual is left in an unformed, immature state. There is little energy left for making the sustained constructive use of one's powers necessary for integration. On the contrary, when one has adopted a harmonious self-picture and made satisfactory progress toward its realization, there is usually a release of power for constructive effort and a new self-confidence which makes for poise and even leadership in association with others. To know where one stands and where one is going is essential to that integration of personality which commands respect and following.

#### HERO WORSHIP

A great help in building the self is finding living embodiments of ideals worth emulating. Hero worship is frequently a constructive force in the evolution of personality. As Carlyle wrote years ago, "We cannot look, however imperfectly, upon a great man without gaining something by him."



It is fortunate when parents are worthy models, but even the best should not hope to remain the exclusive ideals throughout the adolescent period. As the young adult's critical judgment grows, he can no longer accept his parents unquestioningly as does the small child. He may even become irritated that they are less perfect than he once thought. Under continuous observation, parents have more difficulty in sustaining the hero rôle than a teacher or some one else who is observed for shorter periods. Parents do not need to feel too seriously rejected when their adolescents turn outside the home for models. The parents' good qualities, having been absorbed since babyhood, will in all probability remain profoundly influential. But if we sincerely want our young people to achieve personalities better than our own and a truly independent selfhood, we must welcome their search for loftier models.

It is usually more wholesome for the young person to choose the qualities he admires most from several heroes and combine them in a pattern distinctly his own if he is to achieve true individuality. Some of these may be found among the adolescent's real acquaintances. In addition, all young people should be encouraged to study the lives and thoughts of great men and women both past and present, in art forms as well as in actual life. Many young adults find their deepest inspiration in following a great religious leader.

But all such aspiration is essentially religious in nature. The whole-souled admiration and longing involved are the essence of prayer and may serve to subordinate

inappropriate desires and determine the choices of daily life. Such consecration characterizes "finding the self," and also the religious experience known as "conversion." It may, and in most cases probably does, come about gradually. In others, especially in those identified with certain religions, it may come about suddenly and with a great burst of exaltation. Either way, so long as it is genuine will probably be equally effective and permanent in the formation of character.

It is normal that the first religious experience should be concerned with the self-regarding process of acquiring desirable and harmonious personal qualities. As the young person matures, the emphasis must shift from this essentially self-centered focus to larger interests and causes outside the self. These ethical and altruistic considerations will be discussed in Part II, Chapter 8. But before a person is capable of such unselfish devotion, he must have evolved a self acceptable to himself and to others.

#### REALISTIC CHOICES

Obviously such a self must be of the young adult's own creation, not his parents'. Yet parents can help in the sane self-appraisal necessary for choosing ideals within the realm of the possible for their particular children. Perfect virtue, great brilliance, compelling charm are within the reach of only the favored few. The guilt feelings and self-accusations that sometimes arise from failure to live up to ideals beyond the reach of ordinary mortals are destructive, not constructive, and may lead

to disintegration rather than integration. Any failures to live up to ideals should be thrown into perspective as a natural part of the process of becoming. Ideals are goals toward which one travels and are not to be reached in a single day as though by some magic formula. They can be attained only through repeated effort.

#### THE PARENTS' FAITH

One of the greatest helps toward successful realization is the parents' belief in the adolescent's potential virtues. It is the opposite of helpful to shake the head and make such remarks as "You are growing more like your grandfather every day. You'll be just that crabby at his age"; or, "You are just like Aunt Minnie with your finickyness—a perfect old maid." Instead, we should say on occasion, "That doesn't matter. Everybody makes some mistakes. It is only human, especially at your age. You'll outgrow that tendency in time. It is less obvious even now. It doesn't worry me a bit. I *know* you will come out all right."

#### APPRECIATION

Unfortunately parents often find so many raw edges to tone down in their young adults that they fail to balance their criticism with at least an equal amount of praise for the fine qualities that are sure to be there also. Perhaps nothing is a greater help to the adolescent in achieving his best self than for parents to see through all his shortcomings the ideal self-picture he is building, to

recognize virtues even in incipient stages, and to express approval in words and looks. The young people who do not get sufficient attention for worthy acts are most apt to go to extremes in irritating behavior. We must see that their first attempts to incorporate desirable personal qualities and character traits receive the satisfaction of our evident appreciation, if we wish to have them tried often enough to be built in as permanent ways of living. All of us, consciously or unconsciously, have adopted those behavior patterns that have brought us satisfaction in one form or another. One of the greatest satisfactions is that of successfully living up to one's own standards. But in the formative stage, before such complete satisfaction can be reached, the extraneous satisfaction of attention and appreciation may be needed. Receiving attention is a genuine satisfaction to most of us. If it is not gained in wholesome ways, it will be sought in unwholesome ones. Being appreciated is an even deeper satisfaction. It is craved especially when one's own sense of worth and self-satisfaction fluctuates as during adolescence.

This need of appreciation is expressed again and again in the White House biographies. Two typical expressions follow: <sup>23</sup> "Mother and Dad boast about other kids but never about us. They think my cousins are swell, but they don't seem to see anything swell about my brother." "When I go home with some good news and feel happy about some success, the folks at home squelch me. They don't seem to think school is anything at all."

<sup>23</sup> *Ibid.*, p. 150.

There may be moments when it seems difficult to find much to appreciate in our adolescents. Fortunately, however, the manifestations of adolescence are not all "problems." Although there are usually situations of stress and conflict, there should normally be many serene, happy stretches as well. As we take recesses from problems, we will find much to enjoy.

Certainly there is nothing more delightful, even from a purely esthetic point of view, than watching the animated and expressive faces of youth. When this is intensified by the realization that these radiant creatures are *ours*, it is one of the greatest delights life holds. It is good for the children to feel this delight and to know how attractive we find them. Showing our enjoyment is the most eloquent expression of appreciation. Parents do not need to worry for fear of making their children too conceited by their admiration. The comparative coldness of outsiders will sufficiently counteract this. Most parents are more apt to overdo criticism and blame than appreciation.

There are frequently many lovable personal qualities in adolescents—fine enthusiasms, generous impulses, aspirations, and devoted consecration to ideals. The maturing of the capacity for sex love reverberates throughout the adolescent's whole personality in increased sympathy and altruism. Let us not overlook the fact brought first by G. Stanley Hall that <sup>24</sup> "Benevolent, kindly, thoughtful conduct is rarely to be found more graciously and sweetly manifest than in the acts of youth," and by a

<sup>24</sup> Burnham, *The Wholesome Personality*, p. 147.



later student who says,<sup>25</sup> "The adolescent desires to give herself not only to be loved, as in childhood but to love, to rise to supreme heights of devotion and self-sacrifice. These are religious sentiments *par excellence*."

The too frequent lack of appreciation of the lovable qualities of the adolescent brings tragic loss for parents as well as young adults. Their new capacity for understanding and sympathy longs to express itself not only in altruism for mankind in general but in new tenderness for their parents. Almost all parents feel the need of love and appreciation from their children. Expressed appreciation is possible only where parents themselves keep the channels of friendship open through sympathy and understanding.

#### CREATIVE LISTENING

Above all, parents need to develop the art of creative listening. Nothing so brings out the latent charm of a personality as having an appreciative audience. Parent is derived from the Latin *parere*, "to bring forth." It is not enough to bring forth children physically. It is an equally important parental function to draw forth all the fine qualities latent in their personalities by an inviting attentiveness. An understanding friend whose reactions we respect and whose disinterestedness we are sure of is also the greatest help in formulating and evaluating our objectives and aspirations.

There is often too little opportunity for confidential

<sup>25</sup> L. A. Pechstein, and A. L. MacGregor, *Psychology of the Junior High School Pupil* (Boston, Houghton Mifflin Co., 1924), pp. 146-147.



talks, particularly in cramped urban living quarters. Most boys and girls find it impossible to discuss the things closest to their hearts, such as love and marriage, with the whole family present. These things are best discussed perhaps with one parent at a time—and casually while doing other things. Walking or taking little trips, sharing tasks alone together as often as may be, are a great help in maintaining this personal intimacy. There is something about talking together over dish pan or woodpile, or even while bathing or dressing when no one else is about, that stimulates confidence. During long talks at night before the fire or in protective covering of darkness it is easier to approach the secrets of the heart. Parents should have these times with their children as well as with each other.

#### THE NEED FOR PRIVACY

Parents need not feel hurt or left out when their adolescents develop an exaggerated desire for privacy. A certain reticence, particularly about things most important to them, is universally reported by observers of adolescents. Their ideals, religion, aspirations, and feelings are at times too sacred to be discussed. This inner reserve is part of a growing awareness of selfhood and as such must be respected. It is well to recognize also that their "secrets" are often less important in themselves than in establishing the right to the independence and privacy accorded to adults.

In our emphasis upon sharing we must not disregard

the adolescent's growing need for privacy. For balance and serenity every human being needs an opportunity to spend some time alone. This is never more necessary than while the self-finding process is going on. Although the young adult needs to get the reactions of others to the various selves he is trying out, he must also have a chance to retreat undisturbed into the privacy of his own thoughts that he may assimilate and evaluate his experiences and aspirations. As he matures, parents must not expect to share every thought nor to pry into his privacy. A senior high-school class recently listed among its greatest needs "privacy from a too interested family."

Julia Newberry writes in an amusing way about her relief at being left to herself.<sup>26</sup> "I have never enjoyed myself more than I have during the last four weeks: . . . Sister has been fully occupied, and I always enjoy myself so much more when she is thinking about something else." In this case there was obviously some domination on the part of both mother and sister which made the respite especially welcome. But Julia's attitude may well give pause to even the most enlightened of us.

When it is at all possible, the adolescent should have a room to himself. His need for privacy is undoubtedly greater than that of younger children. When this is not possible, he should have at least one side of a room entirely his own and some opportunity to be alone there.

Frequently adolescents keep diaries in which they record their experiences and longings. These help them to formulate ideals really their own without too many

<sup>26</sup> Julia Newberry, *Julia Newberry's Diary*, p. 51.

criticisms from the outside and also to keep them more continually in mind. Diaries, and lists of virtues to be checked daily like Benjamin Franklin's, are often kept, particularly by the more gifted young people. Parents and other family members should make it a point of honor not to look into such things, if the young adult is to feel secure in writing them.

It is also very essential to his sense of security and faith that if we as parents have been trusted with any of their secrets, we guard them as sacred no matter how trivial they seem. Writes one girl,<sup>27</sup> "I could never confide in either of my parents. I felt that they were not interested, and they did not seek my confidence. When I grew older I told my mother more, but sometimes she told my father when I had asked her to tell no one, and this made me even more secretive."

#### PARENTS, RESPECT YOUR CHILDREN

Nothing is much more important to the achievement of an independent selfhood than being respected as an individual with *rights* to thoughts and aspirations and decisions entirely one's own. For genuine integration every individual must evolve a self that is as much his as are his body tissues. After exposure to various ideals and models the young adult must be left free to assimilate what he feels is essentially his own just as the body assimilates the elements it needs from a varied diet. If parents hope to remain real confidants, and to foster in-

<sup>27</sup> Burgess, *op. cit.*, p. 152.

dependence in their young people, they need conscientiously to avoid forcing or overemphasizing certain ideals. The unfortunate results of lack of respect for the young adult as an individual are brought out by a boy's observation: <sup>28</sup>

All that I ever felt toward my parents was fear and dislike. In addition to being misunderstood, I feel that I was not recognized as a personality. . . . If I had children of my own, I would have a more sympathetic attitude toward them. I would regard each child as a person with a soul, an individual with problems.

#### FREEDOM THROUGH SECURITY

Only as the adolescent feels that he is loved, enjoyed, and respected as a separate individual, and that his parents really believe in him, will he feel free to become *himself*. If his parents fail him in any of these fundamentals, his development may be seriously retarded. Much energy that should flow out in constructive channels will be absorbed in a fruitless search for something parents alone can give. He is likely to seek parent substitutes in teachers, employers, or mate. A too great eagerness to please may vitiate all his relationships. He may enter into love affairs, even marriage itself, not because of love for another but for reassurance about himself. On the other hand, as the young adult knows he is understood and accepted by the most important people in his world, his parents, he will have the strength to enter into genuine relationships, to work out standards of his

<sup>28</sup> *Ibid.*, p. 246.

own, seek new channels of expression. Unselfish parental love has a liberating effect on the child's life. There can be no freedom without security—and no mature security without freedom.

The crowning proof of our understanding and our love is that we set our children free. The essence of our parental rôle during this transition period is that we stand, not between them and the world as in earlier days, but behind them as they face the world on their own; that our love becomes a refuge where our young adults can renew their courage and their strength for going forth alone.

We must prepare ourselves to let them go into new experiences we do not share, into friendship and love for others as deep as that they have had for us. We must help them gradually to substitute for the feeling of belonging in the home we have made, the feeling of belonging in the wide world outside.

As we ourselves grow through helping in the liberation, we will find a new and sustaining joy. There are two kinds of parental happiness. One comes from feeling that the child is a precious personality all our own, depending entirely upon us for joy and leadership; the other from seeing this personality self-reliant, mature, able to carry on happily alone. The second section of this book will attempt to show how the parents' friendship may serve the adolescent as a secure stepping stone from the dependence of childhood into truly independent and happy adulthood.





Part Two

ADOLESCENT NEEDS



---

## 6

### EXPERIENCES ON THEIR OWN

---

SECURITY is a basic essential in the mental hygiene of every individual, but the life elements that make for security vary at different phases of one's development. The little child who is really secure feels "My parents love me and understand me. They are strong and wise and will give me what I need. They will protect me and keep me from all harm, even against my own will if necessary." By the end of childhood the young adult who is really secure feels "My parents love me and protect me, but I am growing stronger and wiser and can do most things for myself." By the end of adolescence the secure young adult feels "My parents still love me and are ready to help me, but I can secure the essential things by my own powers and have enough strength left to help the people I love get what they need too." This feeling of adequacy and self-reliance, which is the opposite of dependence, of having things done for us, is the essence of security at the adult level.

THE DEVELOPMENT OF SELF-  
RELIANCE

Adequacy does not grow in a vacuum. It develops only through significant use of one's own powers. The young adults who have everything done for them are the ones who are "spoiled" in the real sense. These will reach a genuinely secure adulthood only with great difficulty. Some parents in their eagerness to provide everything even for their adolescent children protect them against every risk and thus limit them to a second-hand education. Mrs. Gruenberg aptly describes the situation as follows: <sup>1</sup>

To suggest that the confusion and uncertainty which young people experience in these days come largely from an excess of consideration and coddling is no paradox. For it is characteristic of our times that we have eagerly used our expanding resources and our new understandings to shield our children from all risks of this very risky business of living, and that in doing so we have also excluded them from learning that business.

In parts of Colorado I have seen the men and women whose parents had pioneered across the trackless prairies and mountains holding their sons and daughters down to a completely conventionalized and monotonous—but perfectly safe—life that imitates as closely as possible the routines of the supposedly privileged classes in old communities. Men who had in their time managed buffaloes and landslides doubted anxiously whether their children and grandchildren could manage bicycles, or could be trusted near water before learning to swim.

<sup>1</sup> Sidonie M. Gruenberg, "Wanted: A Chance to Share in the Risks of Living," *Child Study*, November, 1937, p. 40.

It is small wonder that so many of the young people have to find their excitement in rah-rah rallies. From being the sheltered generation they become the soft generation, and they themselves derive their own greatest insecurity and dissatisfaction from being soft.

It is not easy to let our boys and girls learn in the bitter but effective school of experience. They are so precious to us that we want to save them from all possibility of harm. In so doing we are depriving them of the opportunity to develop that which above all things will make them really safe—poised confidence in their own judgment. Unless we wish to keep our adolescents in an undeveloped state akin to childhood, we must welcome them to a genuine participation in the responsibilities, risks, and joys of life at the adult level.

As one father writes: <sup>2</sup>

If this boy wants to follow his biggest brother on the varsity football team, I shall again take the chance of having a son crippled in body, rather than risk crippling his spirit. If he wants to go to sea, he will not have to run away, for I shall try to find him as good a berth as I did for his brother who shipped before the mast at the mature age of sixteen.

For, if he is ever going to make anything out of his life, he must learn how to solve his own problems; he must take his own risks and suffer for his own mistakes; he must pick his own chums, choose his own job, marry his own wife, and live in his own home. In a word, "my son" must change into a man, and because no one can become a man overnight, I agree with him that the best time for him to start trying to be one is right now.

<sup>2</sup> Lewis Gaston Leary, "The Fine Art of Letting Go," *Scribner's Magazine*, Vol. 91 (June, 1932), pp. 358-360.

## EXPERIENCE WITH MONEY

An important perquisite of beginning to be a man or woman is having some money of one's own to spend. Because in our civilization the essentials of life, education, and culture, cannot be obtained without spending some one's money, money has become an important symbol of strength and independence. Some of those who have lost their jobs during recent depressions have gone to pieces not necessarily because their needs have not been adequately provided for, but because of the humiliating realization that the money spent for them was not their own, and because of the uncertainty as to when, if ever, they could become self-supporting again. Some money that is really his or her own is almost essential to the self-respect of the maturing individual. It is necessary for attaining an increasingly independent status, for keeping up in social situations, also for learning to use money sensibly without the extremes of extravagance or miserliness.

Even parents who have ample money frequently fail to provide their young adults with adequate allowances. Some, quite unconsciously, exploit the adolescent's need for money as a means of maintaining control. Others genuinely doubt the wisdom of their junior adults in the spending of money which they hold too valuable to be wasted in the learning process. Both attitudes are unfortunate. The achievement of genuine independence is difficult at best. Parents are wise to foster, not hinder the process. Moreover, the only way young adults can



learn to use money sensibly is by handling money that is their own, even if sometimes it is in foolish ways. Perfection is not expected in other areas such as wood-working or dress-making while the learning process is going on, and no one becomes unduly upset if some material is wasted. Money is no more precious than the things it buys, and certain amounts should be provided in the same way that we provide other educational materials. Indeed one of the most important learnings is that money wasted is no longer available for something else.

When they enter junior high school, if not before, adolescents should have a regular allowance sufficient to cover not only lunches, carfare, and school expenses but also recreation, and the less important articles of clothing. From the moment children are born, they enjoy a share of the family income, but in the early years it is all spent *for* them. As they mature, they should do more and more of the actual spending *themselves* if they are to learn the value of money. If the young adult takes over more and more of his expenditures, and if other family purchases are made coöperatively during the junior high-school years, by the time the young adult enters senior high school, his allowance should be sufficient to cover all expenditures except for food and shelter.

It is ideal for adolescents to have the experience of earning some money for themselves. We recognize, however, that there is a dearth of job opportunities. Some have met this in shop, office, and field by finding jobs caring for children, mowing lawns, washing cars, and

the like. Parents should realize that even if the adolescent himself spends all the money so earned he is still making a genuine contribution to the family income since none of the adult earnings then need be diverted into the young person's allowance.

Whether or not it is earned, the allowance should be a fair share of the family income, not disproportionately larger nor smaller. Parents who think that there was educational value in certain privations in their own youth sometimes try to reproduce difficulties artificially. They are likely to cause confusion and resentment that render such experiences ineffective as learning situations. The best thing is to share the family financial problems quite frankly with the younger members; if there is plenty, it is important to learn to live with it just as it is important to learn to live richly with little material wealth when there is little.

It is just as important for girls as for boys to have the independence an adequate allowance permits. Yet many parents who recognize their sons' need for money of their own fail to see it as an equally essential part of their daughters' experience and equipment. The Lynds report in *Middletown*:<sup>3</sup>

It is perhaps significant that, while over three-fourths of these Middletown boys are thus learning habits of independence as regards money matters by earning and managing at least a part of their money, over half of the girls are busily acquiring the habits of money dependence that characterize Middletown wives by being entirely dependent upon their parents for their spending money without even

<sup>3</sup> Robert S. and Helen M. Lynd, *Middletown*, p. 141.

a regular allowance. (As one senior girl put it, "Some of us don't want an allowance; you can get more without one.") At no point is parental influence more sharply challenged than by these junior adults, so mature in their demands and wholly or partially dependent upon their parents economically but not easily submitting to their authority.

In contrast to this is the experience of one young adult, recorded in Reisner's study: <sup>4</sup>

My father died when I was three years old, leaving my mother and three daughters, of whom I am the youngest. The financial situation made it imperative that my mother earn some money. Perhaps that is why "grown up" to me has always meant being able to take care of myself. As far as I know, mother has never wished to dissipate this idea, for she has always tried to help me grow into a responsible person, one who can herself earn and spend all she receives. It was not until a few years ago that I began to realize that not all girls expect to earn their own livelihood.

. . . At twelve, I began to go to a school some distance from my home, at which time I needed money for my carfare and lunches, and therefore, my allowance was increased to ten dollars a month. This also included my pin money.

When I was sixteen, I received that responsibility for which I had long envied my sister; to me it meant reaching maturity. I had always had something in the savings bank, but now I opened a checking account into which was put a quarter of our income. What I had now had really always been mine: mother had only spent it for me. With this I now pay for everything, my clothes, my board at home, my lunches at school, and my school bills. Together with the money goes a responsibility in the household affairs which we all share. For instance, one of us becomes housekeeper for one week, planning the meals, seeing that the laundry

<sup>4</sup> E. J. Reisner, *Parents and Purse Strings: A Symposium* (New York, Bureau of Publications, Teachers College, Columbia University, 1934), pp. 17-18.

is paid, fixing up mistakes at the grocer's; the next week, another takes it up, each of us having regular turns. I can remember no time when I did not enter into the family discussions as much as possible, nor can I remember any shopping directly concerning me at which I was not present. When we moved, I went with mother to look for apartments, helped buy furniture, and decided how my new room should be furnished.

. . . It looks as though mother had lain awake thinking of how to train my financial sense, but that was not the case. All the training I received grew not from a plan, but from a feeling—mother's feeling that I am as much a part of the world and a part of the household as she, and, as such, have my wants and responsibilities as she does. Just as you would not let an Eskimo who had never heard of a jungle, walk alone in it, so mother tried to tell me how to take care of myself before I walked as far as she, or alone.

#### EXPERIENCE IN HOME-MAKING

As was the case in this girl's family, every young adult needs to feel that in return for his share of the family income he must assume a share of the responsibility of making the home for that family. An essential factor in maturity is the feeling that we make adequate returns for the things we receive. It is essential to an understanding of reality to recognize that effort on some one's part is necessary if life is to go on.

For this understanding, every individual, no matter what his future profession is to be, needs first-hand experience with the elementary tasks necessary for survival and well-being. In the home these come about naturally as a part of daily life, and it is, therefore, the soundest place to participate in them. Although in this machine

age fewer of these tasks are carried on at home, there still must be cleaning, home beautifying, cooking, care of children, and in many areas, gardening. For realistic appreciation of the effort entailed in such necessary daily tasks, even the most privileged need some share in them. They need to understand also that the most menial tasks become significant and dignified when seen in relationship to a larger whole, and that when they are performed really well, they also can bring the satisfaction of accomplishment.

However, if the young adult is to develop an honest cheerfulness in the doing of household chores, it must be made commensurate with his powers and maturity. Simple, routine tasks performed under an adult's direction are appropriate for small children but not for young adults capable of taking a genuine share in the responsibility of home-making. If they are allowed to take charge of certain activities such as cooking or gardening, and to carry them out on their own, the routine tasks involved will gain significance as a part of this larger responsibility. Though it is unlikely that young people can take full responsibility during school months, they can still have an adult share in the planning, and during some parts of their vacations they can take over the whole responsibility.

Many parents who have the wisdom to arrange such opportunities are amazed and delighted at the degree of efficiency their young people manifest. Many girls of fourteen and fifteen do a most creditable job in planning menus, marketing, and cooking, if mamma does



not look over their shoulder to direct. Boys do equally well in caring for the car, repairing electrical connections and water faucets, and working the garden if allowed to do it on their own or at least as joint owners. Painting and varnishing old floors and woodwork, rearranging and renovating furniture, curtains, pillows, may give a genuine creative thrill to both sexes. In the care of younger children boys and girls alike have a chance to experience some taste of their future rôle. In preparation for the coöperative home which the future may make imperative if more women carry outside vocations, both sexes should acquire facility in elementary domestic processes.

Parents must continually keep in mind, however, that although the real help given is in many cases most welcome, the primary value of such activities is the opportunity they afford our boys and girls to develop an appreciation of and an honest attitude toward work and the acceptance of responsibility, to test out and develop their interests and abilities, and to participate in the important coöperative enterprise of keeping a home. If they are to experience the satisfaction necessary for continued cheerful participation, they must have not only the spoken approbation and respect of the family, but also a sense of achievement on their own.

Home-making experiences, valuable and necessary though they are to a rounded development, should not be emphasized to the exclusion of other equally important interests and experiences. The White House study on *The Adolescent in the Family* shows that the adjust-



ment of those children who carry on more household drudgeries is slightly poorer than the adjustment of those who have fewer irksome responsibilities. The explanation suggested is that although home duties have certain very real values, if carried out on too large a scale, they interfere with the development of other interests that are equally vital.

Partly because of a genuine need for help and partly because of a hangover from the Puritan emphasis upon duty, some parents seem to possess a narrow conception of what are significant contributions to the family's well-being, and to the young adult's character development. Certainly music and various creative activities such as painting, wood carving, and modeling contribute to family life and to the young person's adequacy as much as carrying out the ashes, cutting the lawn, or making a bed. When asked what he wanted for his birthday, one high-school lad who was decorating his garage with a vivid and beautiful mural in spare moments between numerous family duties, said, "Free time to paint my mural!"

#### CONSTRUCTIVE USE OF LEISURE

One of the great values of work from a psychological point of view is that it makes leisure meaningful and precious as it did for this boy. If life were nothing but free time, the real significance of leisure could never be felt. On the other hand there is profound truth in the old saying that "All work and no play makes Jack a dull boy." One's zest and enthusiasm for work must be con-

stantly renewed through periods of leisure. So refreshed, one frequently experiences a spontaneous eagerness to return to one's work.

The important difference between work and constructive leisure activities like the boy's mural painting is that in work one is responsible to others, in leisure to no one but one's self. Work is in the nature of a contract. It must be performed within understood limits of time, or its value is lost. In leisure activities, however, since we are not obligated to others, we are free to take our time for savoring the essence of our experiences and for experimentation. Certainly, therefore, our young people's leisure time should be really their own and not regimented as are their work hours. For achieving a wholesome balance young adults need to develop their full capacities not only for discharging responsibilities adequately but for using leisure freely and creatively.

One of the greatest hindrances to the constructive use of leisure time is the fact that our young people get so many satisfactions and thrills with so little effort. By walking down to the neighborhood movie house, or merely by turning a radio dial, they can experience vicariously the emotional climax of a lifetime concentrated into one little hour or, in some radio programs, into fifteen minutes. And too often there is nothing more constructive to do with the power of the emotions generated than to stop in somewhere for a malted milk! Small wonder that many young people with no satisfactory outlet for their emotions seek relief at the sensation level.

The talkies and the radio have come to stay. We would not banish them if we could. They add too much to the joy and the richness of life and frequently to a deepened understanding. Certainly we cannot expect our young people to refrain from sharing in these powerful vicarious experiences. Even if we could restrain them entirely it would be only at the cost of making them snobs and prigs. The sound approach is to limit the extent of such passive enjoyment not directly, but first by developing standards of taste so that the really good things are enjoyed, and second by helping the young people obtain satisfactions through active, constructive leisure activities of their own. We can help them develop taste by arranging sufficient exposure to excellent experiences, and by critical discussions after seeing and hearing both the good and the bad. The development of their own artistic abilities will also contribute to their critical enjoyment. With some experience in playing the piano, for example, young people are more capable of appreciating and criticizing a concert pianist. Equally important, as they taste the deep satisfaction of accomplishments of their own, crude as they often are, they will have less need for vicarious thrills.

The deepest satisfactions of life are those bought by the individual's own effort. No matter how satisfying an experience may be, the realization that one has gotten it for himself makes it doubly sweet. Moreover, an activity or a task that evokes full power makes not only for joy but for integration. The concentration involved is the essence of integration, and the joy of intense func-

tioning renders less worth-while sources of satisfaction pale by comparison. There is genuine exhilaration in the full utilization of one's energies that stimulates further growth and integration at higher and higher levels. Indeed parents can probably perform no greater service for their adolescents than helping them find interests that will stimulate their best efforts.

#### SATISFYING HOBBIES

Nothing is more important for maintaining a balanced, happy life than to have all of one's abilities functioning. With the high degree of specialization in most vocations, it becomes increasingly necessary to seek expression through hobbies and avocations if some valuable capacities are not to atrophy and if the individual is not to feel stifled.

It has been said that "hobbyless children come from hobbyless homes." Parents who pursue vigorous interests during leisure hours provide the stimulating atmosphere necessary for helping young people find interests of their own. However, parents with vital interests should be particularly careful not to limit their adolescents to those they themselves enjoy. No one but the individual himself can be sure what his important faculties are. In his choice of hobbies no less than his vocation, the young adult must feel free to find what he needs most. Parents can help most effectively, therefore, by providing a favorable atmosphere, a wide variety of materials, and a place to use them.

Young people are often curtailed because the home does not contain an adequate place to work. Room in basement, garage, shed, attic, or corner of some kind should be provided every child for carpentering, painting, modeling, metal work, photography, or any other messy hobby he may enjoy.

Parents can encourage their young adults also by showing a sympathetic interest in their doings. Those who do so may be rewarded by having their own interests stimulated through their children's discovery of the absorbing attributes of bugs, rocks, stamps, ice skating, football, poetry, and the like. One father recounted with both amusement and pleasure the night his high-school son burst into his room, wide-eyed, brandishing an open copy of *Macbeth* and exclaiming, "Dad! Listen to this! You know, Shakespeare's *great!*" Through watching her son design his model planes, a mother who was interested primarily in writing and thought all manual skills a bore found that mechanical construction could be really interesting. And the son's skill developed more rapidly because of his mother's appreciation.

#### SATISFACTIONS VERSUS FRUSTRATIONS

Activities of this kind are extremely valuable not only because they afford amusement and contribute to the richness of family life but because they give the young adult satisfactory emotional outlets. Emotions which find expression in creative activity are less likely to cause paralyzing conflicts and tensions. The adolescent period



is peculiarly full of frustrations. Abilities mature and crave an outlet in adult tasks; the capacity for mate love awakens and longs for expression; yet mature functioning in both these areas must in most cases be long delayed. If he is to maintain the balance of sanity, every individual's life must contain more satisfactions than frustrations. During periods when he is denied direct satisfactions, substitute satisfactions may provide a most important safety valve. The compensatory dreams frequent during such periods are not dangerous if expressed in some art form. Therefore the adolescent has a particular need for creative expression. Moreover, in a socio-economic order as uncertain as ours, no one can be sure that even during maturity he will be able to secure in sufficient amounts the direct satisfactions every normal human being craves. If he has developed a variety of inner resources, he will be better able to weather, with comparative equanimity, periods of severe deprivation.

Music is for many people the most deeply satisfying means of emotional expression. Certainly all young people should have abundant exposure to it not only as listeners but as participants. Few can hope to be concert performers, but that degree of perfection is not necessary to give emotional release to the performer. If all parents understood the significance of even the most imperfect performance in liberating and steadying the personalities of their young adults, they would be more tolerant of amateur efforts. Many parents have driven children to hate music by long exacting hours of practice. Except for the most gifted, the emphasis should be upon the joy of



the performer not preparation for an audience. Singing together as a family with the young adult as accompanist or just as participant adds a social exhilaration to such endeavor, and incidentally is excellent for family morale.

Not every adolescent will be able to find a satisfactory outlet through music. Other media will serve equally well so long as the young adult really enjoys them. One girl gave her awakening capacity for love satisfying expression through writing poetry, and a boy worked out his drive for achievement by making airplane models of more and more sweep and power. Bertrand Russell writes that he was kept from suicide during a gloomy adolescence by the fact that there were always more problems in calculus to be solved. Working out solutions in mathematics served to relieve his tension, much as painting a picture or singing a song relieves others.

#### READING

Some parents have become so alarmed over the misconception that all so-called "extrovert" activities are wholesome and all so-called "introvert" occupations dangerous, that they have unduly discouraged reading. Reading is dangerous only if it is carried on to the exclusion of active experiences. When these are abundant, reading will serve to deepen their meaning and to extend the young adult's understanding through deep vicarious experiences. Although reading fiction must be considered one of the passive pleasures and not be allowed to absorb too great a proportion of the adolescent's

time, it certainly takes more effort than listening to a radio or talkies and probably adds more to their understanding of life.<sup>5</sup>

Young adults whose reading includes biography, history, the social and natural sciences, may be as "creative" as those absorbed with artistic pursuits or mathematical problems. Nothing is more creative than the intense thinking involved in organizing one's information and understandings into meaningful relationships and integrated wholes. Young adults so occupied are taking a most effective means of achieving both intellectual adequacy and the security born of understanding their world. Says Neilson,<sup>6</sup> "Effectiveness in work, in citizenship, and in the enjoyment of life depends on the persistence of the effort to grow in breadth and depth and to bring more and more of the universe within the scope of our individual organized thinking." Individuals who have done so cannot help feeling more at home on this planet of ours. John Muir, the great naturalist, is reported to have expressed his feeling of belonging by writing his address as follows:

Madison, Wisconsin,  
United States of America,  
Earth Planet,  
Universe.

<sup>5</sup> See Louise M. Rosenblatt, *Literature as Exploration*, A publication of the Commission on Human Relations of the Progressive Education Association (New York, D. Appleton-Century Co., 1938).

<sup>6</sup> William Allan Neilson, *Roads to Knowledge* (New York, W. W. Norton and Co., 1932), p. 2.

## RECREATION TOO

Our eagerness to have our young adults acquire significant skills and serious learnings must not blind us to the value of other accomplishments and interests also very important for wholesome development. Many of these, such as dancing, skating, golf, tennis, swimming, cards, and chess, are not only delightful in themselves but are definite social assets. The ability to do well some things that other people do is a great help to one's self-assurance and social poise. Time and effort spent on the acquisition of real proficiency in these recreational skills is as well expended as for the more serious aspects of education. Some of these can be developed in the family group as suggested in the preceding chapter, but they are also useful in cultivating social contacts outside the family during the learning process as well as later.

## CONTACTS WITH NATURE

There is probably nothing more salutary in preserving our balance amid the increasing pressures of the present day than the back-to-nature trend of much of our recreation. The increasing tendency to take to the hills and forests on Sundays and holidays may prove the necessary antidote for our mechanized civilization. Our fondness for camping in trailers, tents, or under the open skies, is undoubtedly a help in preserving our sanity. Here may be found the modern significance of the myth of Antaeus

who was unconquerable because every time he was thrown down by an enemy, he arose ten times as strong through contact with the life-giving power of the earth. To keep our balance amid the intensive demands of modern life, we and our children also need frequent renewals from first-hand contact with nature.

Boys and girls who have developed first-hand contacts with nature as an avenue of refreshment have also an important source of pleasure. No study is more fascinating than the natural history of flowers, trees, insects, animals, and rocks. To those attuned to it there can be no greater esthetic pleasure than the beauty of lakes and mountains, sky and ocean. Delight in "wind and rain and sunset and dawn, open fire and babbling brook is characteristic of human beings, and he who grows to maturity without experiencing this is by so much less human." <sup>7</sup> If given a chance, most adolescents take delight in being identified with the elements in swimming, sleeping on the ground, running through wind and storm.

They should be encouraged in such invigorating pursuits. Capacity for enjoying nature is of value not only in youth but is an endowment of enduring importance. The testimony of some older people is that it is one of the few pleasures that lasts undiminished into old age. The story is told of Walt Whitman that in his extreme old age when a friend asked, "What is there left to live for at your age?" he responded, "Why, nature is left. And that's enough."

<sup>7</sup> E. S. Conklin, *Principles of Adolescent Psychology* (New York, Henry Holt and Co., 1935), p. 85.

## TOO MUCH OF A GOOD THING

In their desire to have their children encompass the whole of life and that as quickly as possible, some parents keep them under a constant pressure of home duties, out-of-school lessons, recreational activities, and other pursuits worth while in themselves, but crowding each other so that none can be thoroughly assimilated. Frequently both parents and teachers seem to forget that there are serious demands on the young adult's time and energy outside their own particular area. This makes it well-nigh impossible for the adolescent to have the repose needed to assimilate his experiences and work out their inner meanings, to say nothing of periods of relaxation necessary for bodily growth. Many parents are disturbed because their adolescents are "lackadaisical" and just want to "fool around." The adolescent who behaves in this way may be far wiser than his parents in recognizing what he needs for both his physical and mental health, for his emotional poise, and for his deeper understanding of life. One principle of good planning as important as selecting worth-while activities is knowing what to leave out. In order to help their adolescents plan for balance and harmony and real assimilation, it is necessary for parents to keep in close touch not only with what goes on in the home part of the child's life, but also with the demands of school and of the outside community. As their adolescents' lives extend beyond their own home and immediate neighborhood, the par-

ents' responsibility does not lessen but rather becomes coextensive with this expanding life.

#### EXPERIENCES AT SCHOOL

Next to the home there is nothing so important in the lives of children as the kind of school they attend. The older they get, the more time they spend in school and school activities—and the less attention parents as a whole pay to what goes on in it. One indication of this is that attendance at parent-teacher meetings and participation in school activities is usually greater among the parents of children in the earlier grades—frequently greatest of all in nursery schools and kindergartens. For the very reason that school and its activities absorb so much more of their high-school children's lives, the parents' responsibility for understanding is greater. Parents who do have a close-up of the demands made by the school will be less likely to make inappropriate demands at home. Most young people in high school put in as full a working day as a man in his office or a woman at her housekeeping. Home duties and other activities should be planned with this in mind.

Parents would not be the only ones to benefit from closer contact with the school. Intelligent participation of parents in the activities and responsibilities of the school would benefit all concerned.

As a closer tie between the activities of the home and the school develops, there will be a reapportionment of the teacher's time so that she can spend more time in the homes of her children. As a more informed group of parents shows



ability and interest in school activities, there may be a certain amount of exchange of responsibility. The breadth and the freshness of points of view about children that will come from having teacher in the home and parent in the classroom have great possibilities.<sup>8</sup>

Kilpatrick estimates the parents' potential contribution as follows: <sup>9</sup>

The school in turn requires for its effective dealing with the child an interpretation of the home and the broad point of view regarding child development to which the wise parent is sensitive and the teacher frequently indifferent. Furthermore, the school carries on many activities in which the criticism and coöperation of parents are needed. . . . We thus lay down as a major premise the increasing participation of parents in the school.

Enlightened parents may be valuable critics of the school's total effectiveness. Educational procedures are only half evaluated with the parents' report of the child's reactions in the home. Parents are able to point out needs of the child not sensed in the school situation, and to see adjustment problems that are made more acute at home because of certain procedures at school.

In some highly selected progressive schools, parents have maintained an organic connection with the school in helping to form policies and participating as teachers and assistants in class work. It is true, however, that as one ascends the educational ladder, teaching becomes more specialized, and parents, unprepared for teaching,

<sup>8</sup> S. E. Baldwin, and E. G. Osborne, *Home-School Relations* (New York, Progressive Education Association, 1935), p. 139.

<sup>9</sup> William H. Kilpatrick, *The Educational Frontier* (New York, D. Appleton-Century Co., 1933), p. 251.

have less to contribute to the actual classroom work. They may still provide the extra hands necessary for setting up materials used in creative activities such as metal work, woodwork, painting, weaving, and thereby make the inclusion of handicrafts easier for teachers with too heavy loads. They can give real help in social and recreational activities and in educational trips. Those having unique travel experiences and interests can contribute where such things fit into the activities of the school.

Whether they can make such specific contributions or not, more and more parents should be included in the policy-forming and evaluation programs of schools. Beginning with a few key parents a widening circle of parents could be given a chance to consider with teachers the philosophy and objectives of the educational system affecting their children. Upon making such proposals, one immediately hears such objections from teachers as, "I don't want the parents puttering around. They'd be in the way," and "You can't find parents who want to take that much responsibility. They're too busy with other things."

There is some truth in these statements. Parents who do not understand what they may appropriately contribute may be woefully in the way. But those who grow through effective participation in coöperative education may become the right-hand men of teachers and administrators. Administrators who have made clear to parents the real meaning of certain improvements have sometimes been rewarded by these parents' ardent sup-

port for the new measures when recalcitrant boards and taxpayers leagues have balked.

It is also true that many of the most valuable and intelligent parents scoff at parent-teacher work. Too often it has been a mere gesture in the direction of democracy in education, totally lacking in the vitality of organic relatedness. Instead of sharing in the decision to be made, parents are told what is wanted of them. However, when parents are given real opportunities to learn from and to contribute to the schools, their interest and devotion are stimulated at once, and many valuable changes grow out of their contributions. There are cases in which committees of parents have initiated new health measures, new recreational programs, changes in drab curriculums, new methods of electing boards of education, and the like.

#### THE STUDENTS' SHARE IN SCHOOL RESPONSIBILITIES

Parents who have gained the confidence of teachers and administrators can also promote plans for having their adolescents included in the more mature responsibilities of school life. For the young adults' growth toward responsible citizenship, in which he plays his part in maintaining his community, such coöperative sharing is as necessary in the school as in the home. Many schools have made splendid strides toward providing such responsibilities not only in self-government but also in such things as classroom or museum exhibits, library

service, laboratory assistantships, schools traffic patrol, lunch-room help, athletic field or playground assistance, and sometimes transportation service for younger children. The steadying effect of such responsibilities upon the character development of the children of one school system is described by Mrs. Gruenberg as follows: <sup>10</sup>

The superintendent of schools in a suburban community consisting of commuters and factory workers drew all the children into a comprehensive program of real work connected with running the school plant. Everybody took part. The work was genuine and had to do with actual office detail and mechanical services. It included the management of the lunch-room and athletic and other recreational affairs. It extended to the coöperative running of classrooms and laboratories, of library and assembly. The children took their work quite as seriously as their "lessons" and often put in extra time to complete tasks on hand. One day the social worker from an institution for delinquent children told the superintendent, "Do you realize that we haven't had a single behavior case from your town for a year?" Here was a gratifying by-product.

#### PARTICIPATION IN COMMUNITY AFFAIRS

By the age of fifteen or sixteen most adolescents are ready and eager to assume a share in civic responsibilities as well as those of home and school. If they are to grow into effective and responsible citizens, studying and observing their world are not enough; for vital learning participation is also necessary. Only by giving our young adults a chance to manifest their competence as responsi-

<sup>10</sup> Gruenberg, *op. cit.*, p. 42.

ble members of the community can we evoke their genuine interest and best effort. We believe them irresponsible and incompetent only because we have given them too few chances to show what they can do and to develop their powers. Communities wise enough to mobilize and use their energy and enthusiasm have been rewarded obviously by the work accomplished, less obviously but more significantly by the happiness and adjustment of the youth who feel purpose in life.

For developing such programs in our own communities, it is helpful to consider the activities and responsibilities entered into by young adults elsewhere. Such an investigation of youth activities, here and abroad, was made by Hanna. He presents their activities under the following headings: <sup>11</sup>

- I. Public safety
  - 1. Putting up road markers
  - 2. Campaign against jay walking
- II. Community planning, building, landscaping
  - 1. Beautifying highways
  - 2. Landscaping school grounds
  - 3. Restoring historic buildings
  - 4. Cleaning town
  - 5. Replanting denuded areas
  - 6. Creating gardens in slums
  - 7. Home beautification
  - 8. Removing ugly signboards
- III. County health and recreation
  - 1. Establishing boys' camps
  - 2. Remodeling city park
  - 3. Swimming pool

<sup>11</sup> Paul Hanna, "Children as Community Builders," *National Elementary Principal*, Vol. 14, July, 1935, pp. 544-552.

4. Smoke-abatement survey
  5. Campaign for better health through posters
  6. County drinking-water clean-up campaign
- IV. Industry and agriculture
1. Live-stock directory
  2. Destroying moths and insects
  3. County canning kitchen
  4. Rat-killing campaign
  5. Market news to growers
  6. Home mechanic service
  7. Demonstration modern farm practices
- V. Civic arts
1. Toys for orphanages and hospitals
  2. Interesting parents in art museum through exhibits of children's art products
  3. Orchestra for public meetings
  4. Community singing
  5. Sponsor dramatic club
  6. Furthering fellowship among children of the world

Such studies reveal significant contrasts between the situation here and in the dictatorships. In these countries youth are made to feel that they have a vital place in important civic and social programs. Their interest and deep loyalty are thus captured, later to be exploited for the purposes of the state. We need equally to capture the interests and loyalties of our youth for democracy and its preservation. For this they must be given a vital and real part in socially useful work—*but* work democratically planned and democratically conducted. However, with a few outstanding exceptions, the tendency has been to restrict the activities of our youth to the pretty and the superficial activities like carrying Thanksgiving baskets to the poor, reading to the sick, and



organizing clean-up days in parks and playgrounds. The dominant adult attitude is still too often, "It is too bad for boys and girls to face so young the harsh and ugly phases of our life. Let them enjoy youth while they can. They will have exacting problems and responsibilities soon enough." Though this protective attitude regarding the youngsters we love is perfectly natural, it is extremely short-sighted and may permanently reduce their effectiveness in meeting the inescapable problems of adult life as it is lived in a democracy. Nor does it permit the growth of self-respect and self-reliance so necessary to their happiness now.

However we may abhor the political program in the dictatorships, one of the few things all observers agree upon is that in these countries youth seem happier and take more responsibility than in other countries. The feeling of worth derived from making significant contributions to the life of their country is undoubtedly a most important contributing factor. For example, John Dewey said in one of his talks upon his return from Russia, "I can only pay my tribute to the liberating effect of active participation in social life upon the students. Those whom I met had a vitality and a kind of confidence in life—not to be confused with mere self-confidence—that afforded one of the most stimulating experiences of my life."

What our own young adults need acutely, if they are ever to grapple effectively with the tough problems confronting our civilization, is a chance to start participating right now in the search for solutions.

They should be allowed to join in the search for the underlying causes of poor housing, inadequate sanitation, faulty traffic control, race conflicts, unemployment, or industrial disputes in their own community and be given a chance to help find solutions.<sup>12</sup> They need the stimulus of identification with the adult world of affairs, and the adult world has great need of their fresh energy, their enthusiasm, and their courage.

In summarizing the significance of such activities we can do no better than quote the words of Kilpatrick who gives participation in community affairs first place in any educational program. He says in part: <sup>13</sup>

It may be permitted this writer to express in conclusion his profound conviction, first, that an actual situation responsibly faced is the ideal unit of educational experience; and second, that of all possible situations, no other is quite so educative as one that prompts the responsible leaders of the community to join with the young in carrying forward an enterprise in which all really share, and in which each can have his own responsible part. This is the education in which democracy can most rejoice, particularly in these times when we must learn to put the public welfare first in point of time and importance. In solemn fact, *coöperative activities for community improvement* form the vision of the best education yet conceived.

<sup>12</sup> See Rachel Davis DuBois, *A School and Community Project in Developing Sympathetic Attitudes Toward Other Races and Nations*, written in collaboration with the staffs of the Junior and Senior High Schools, Englewood, N. J. (New York, Service Bureau for Education in Human Relations, 1934).

<sup>13</sup> William H. Kilpatrick, "Introduction" in Paul Hanna, *Youth Serves the Community*, A publication of the Progressive Education Association (New York, D. Appleton-Century Co., 1936), p. 20.

## EXPERIENCES ON THEIR OWN

In addition to rich experiences in home, school, and community where adult domination, however minimized, is still felt, adolescents must have some experiences entirely on their own. One boy said, "Sixteen is the beginning of being on our own. At twenty-one we are entirely on our own. If we do not have enough of it between sixteen and twenty, we are certainly going to be flops." The boy is probably right. The educational importance of experiences entirely on their own cannot be too strongly stressed. A psychiatrist once remarked, "Although the child who has been wrapped in cotton and the one who has rolled in the gutter will both have problems to overcome, the latter has a far better chance of a successful life." And Leonard writes on this point,<sup>14</sup>

The data would seem to show that this experimentation and acquisition of knowledge and attitudes should include some unsupervised or less closely supervised experiments. Most of the girls found that some experience away from home, as a summer at camp, a month's visit in the home of a friend, or a winter in boarding school, gave them a real advantage in adjusting to college life. They report the "weaning" process as more gradual and the adjustment as more satisfying.

Some experience away from familiar surroundings and people is undoubtedly as great a help in the self-finding process as it is in the growth of independence. Away from home, young adults can try out various selves

<sup>14</sup> Leonard, *Problems of Freshman College Girls*, p. 23.

without the danger of ridicule or interference from those who have seen them develop from earlier "selves." So great is the adolescent's need to test out his powers and to find himself through some experience on his own, that if he is sturdy, he will have them even if he may have to run away to get them.

In his autobiography Lincoln Steffens names the opportunity for adventuring alone as the most important part of his early education. He was given a horse to ride as he chose all over Sacramento and the country round about. He made friends with ranchers and cowboys and spent the nights in their cabins. He believes that this helped to lay the foundation for his interesting and productive life in later years.

Another writer attributes much of his effectiveness to the kind of childhood he led.<sup>15</sup>

That childhood, highly unconventional from any educational point of view, taught me to do things effectively at the age of ten which very few accomplish at all at twenty. By the time I was eleven, I had made extensive bicycling tours through England, entirely alone. Once I stayed away for a week and nobody knew where I was or seemed to care much. Though I made friends with anybody, nothing untoward ever happened. My worst experience was when I spent my last penny on a pair of passionately desired brown shoes and had to ride fifty miles with only a boiled egg for nourishment.

"But," some will be asking, "*Must* a youngster go bicycling in England or its equivalent to gain self-reliance and the ability to live independently?"

<sup>15</sup> I. A. R. Wylie, "Here and Now: A Word to Parents," *Harper's Magazine*, January, 1937.

Not at all. The adolescent may go hiking, may pitch a camp very near the back yard, may build an "office" in the attic, may spend the night at a friend's home, may do one of several hundreds of things much less bizarre and much nearer home. The point is that the psychology of these activities is much the same as that of traveling real distances. It is that young people want to manage some part of their lives as mature and independent human personalities. Physical maturity has come to them willy-nilly. Except for malnutrition and illness parents cannot do anything to prevent physical maturing. But the strength of personality and the psychic independence that should logically go with physical maturity can be impeded by parents and other adults who do not realize the tremendous importance of facilitating all the maturing processes. Happily there is an increasing number of parents who realize that an independent integrity is essential to the mental health of their children, and who, by assuming the attitude of man to man and woman to woman and by allowing their youngsters to come and go on their own responsibility, are able to do as much for their children's development as parents with more money and facilities.

As a matter of fact, people can be in the same room and maintain the separateness necessary to integrity while they know that a strong basis of love and affection exists. The problem is largely that of having parents feel secure enough in their children's affection to give them the diet of independence necessary for their complete growth.

The feelings of adequacy and self-assurance derived from having vital interests, developed skills, and the knowledge that one can go it alone are valuable, not only because they make for independence and self-reliance but also because they help the adolescent with his other major problems. The feeling that one is good at something gives a self-assurance that is a great help in social as well as functional adjustment. Many interests add the zestfulness and enthusiasm that make a personality attractive. Inner resource and self-reliance reduce the necessity to demand too much from friends. Our children will be sought after to the degree that they can contribute to, rather than demand from, their relationships. The friend who comes in with the glow of accomplishment and with vivid enthusiasms is the one who is most able to give and therefore to receive friendship. Let us turn, in the next chapter, to the other considerations involved in this important problem of making friends.



---

# 7

## MAKING FRIENDS

---

How can I get to be popular?" "How can you win friends among both boys and girls and keep them?" These questions are typical of those that are almost always placed first by high-school students when they are asked to list their personal problems. Such young people show good sense in putting social adjustment first. Nothing is more important both for their present and future happiness. Personal life and vocational success are profoundly affected by the capacity to make friends and get along with people.

### THE NEED FOR FRIENDS

A study of junior high-school students shows the profound effect of social adjustment upon their happiness and consequent emotional stability, and also upon success in their studies.<sup>1</sup> It was found that during the seventh and eighth grades the desire for group approval gradually increases until it transcends all others, and

<sup>1</sup> H. R. Stolz, M. C. Jones, and Judith Chaffey, "The Junior High School Age," *University High School Journal*, Vol. 15, No. 2 (Oakland, Calif., January, 1937).

that by the ninth grade the drive to become established with the opposite sex becomes equally strong with the great majority of girls, and a large proportion of the boys. Among young people still in the throes of working out these two major problems, considerable instability and inability to concentrate were frequently observed. The following factors were found seriously to interfere with the achievement of good social adjustment: homes lacking in affection, homes deviating too widely in cultural levels, failure on the part of girls to be modishly attractive and on the part of boys to grow rapidly enough for successful participation in sports. Because of such differences in background and development, there was great individual variation in the degree of social success attained by the end of the junior high-school period. In general, those who had failed to adjust to the opposite sex were not very well poised or stable, and those who had not established themselves with either sex were not only the most poorly balanced but in most cases the least successful in their school work also. On the other hand, those who were happily adjusted with both sexes were the most stable and did the best in their studies. Contrary to widespread belief, therefore, success in making friends not only with one's own but the opposite sex has a wholesome effect on youth's ability to concentrate. Since perfect concentration means that everything else is shut out for the time being, it is easy to see that the worry caused by unsolved problems of major importance would make effective concentration difficult.

It is not surprising to find that during the period of

working out social adjustment, adult approval or disapproval meant little except as it affected success with the group. Those in the throes of establishing themselves frequently acted as if the presence of adults was a hindrance. But often six months later, after they felt really established with their group, they would seek the friendship and counsel of adults. If parents could realize the supreme importance to youth of establishing themselves in their own age group, they would be less anxious over indifference to their wishes, brought on by the need for group approval.

Even the most understanding parents may find this difficult. It is apt to give a jolt the first time a son or daughter chooses to go to the movies with a friend in preference to going with parents, and yet this is a significant sign of wholesome development. Its implications will be more readily accepted when they read: <sup>2</sup>

The quest for affection, as the child passes through successive phases, is not marked by the disappearance of old attachments, so much as by the addition of new ones. The child who forms friendships with other boys and girls does not cease to love his mother or his father. Nor does the adolescent, increasingly interested in persons of the opposite sex, cease to have friends among his own sex. The normal development of affection is characterized by an ever widening circle of attachments and friendships.

#### GANGS AND CLUBS

Making a real place for himself in his social group is not always an easy process for the adolescent. He is apt

<sup>2</sup> Hanover Outline on Personality and Culture, Mary S. Fisher.

to need all the props he can get to accomplish it happily. As the foundation of his security and as a refuge from rebuffs on the outside he still needs the steadfastness of parental love. He needs the self-assurance born of many skills and interests. During the transition period he is apt to need also the reënforcement of belonging to a definite group that accepts him as a member. The cliques, gangs, and clubs of early adolescence grow out of this need and should not seriously disturb parents and teachers. The rituals, secret signs, and badges used to prove that one "belongs," are a comfort to youngsters not yet sure of their acceptability. It is also normal that boys and girls during the earlier years of adolescence, before they are quite at home with their new awareness of sex differences, seek their new base of security among those most like themselves.

#### CRUSHES

As the adolescent's security grows through such group associations, his dawning need to find a life partner frequently leads him to seek a warm and deep affectionate relationship with some person of the same sex. The first intense devotion outside the family is often for an older person of the same sex who embodies ideals the adolescent himself longs to achieve, but who is often quite beyond the reach of intimate friendship. Teachers, for example, are frequently the objects of such adoration. An older person who understands can use the situation as a stimulus by helping the adolescent realize the desired attri-

butes in his own personality. Crushes between adolescents of the same age and sex, with effusive affection and sometimes physical intimacies, are also quite normal in adolescence. Attachments of either type become dangerous to wholesome development only if they continue too long and interfere with the formation of attachments with the opposite sex. It is most unfortunate for youngsters to be made to feel that such attachments are abnormal. Such a feeling only adds to their tension and makes wholesome adjustment more difficult.

The too long and too exclusive attachments usually occur for one of two reasons: The adolescent has not had sufficient affection and reassurance at home, or there is too little opportunity for meeting the opposite sex. Although it is desirable throughout life to have close friends among members of one's own sex, these must not be allowed to interfere with the capacity for rich and full companionship with the opposite sex.

#### ADJUSTING TO THE OPPOSITE SEX

In adjusting to the opposite sex, development is apt to follow a similar pattern, seeking first the safety of the group and gradually substituting close and intimate association with one person. In the beginning of this process, young people frequently find sufficient satisfaction in group contacts and have a kind of generic interest in the opposite sex. As the saying goes, "anything in pants" or "anything in skirts" is interesting.

As the capacity for love matures, the desire for single

dating appears, and the desire to "go steady" with a chosen friend gradually develops. Although in our culture the natural culmination in marriage must usually be postponed, parents should recognize this tendency as a wholesome sign that maturation is taking place and not frown upon it. For their reassurance it may be said that in the majority of cases early affairs will probably not be permanent, but will be succeeded by others. Nevertheless they will have played an important part in the development of mature heterosexuality.

#### ADJUSTING TO THEIR OWN SEX RÔLE

The young people who have passed their middle teens and have still shown no genuine interest in the opposite sex are the ones who should cause greatest concern, for their happiness both present and future is in jeopardy. A frequent cause of such retardation is dissatisfaction with one's own sex rôle.

One of the most fundamental adaptations a person must make is to his or her sex rôle. It is true that the modern world affords many opportunities for a partial exchange of masculine and feminine rôles and at times even makes some degree of exchange imperative. For example, during the depression some women could get outside jobs and their husbands could not. Nevertheless, it is still true that a fundamental acceptance of one's biological rôle as man or woman is essential to wholesome adjustment. This does not mean that men and women cannot participate in certain characterizing activities of the op-



posite sex and still be wholesome members of their own. On the contrary, there is much evidence that those most secure in their masculinity or femininity are the least disturbed by including some activities and characteristics of the opposite rôle in their lives. Indeed, some of the most masculine men enjoy cooking and caring for babies when occasion demands. They are so sure of their essential manhood they know it will not be questioned. And many women who have outside jobs lose none of their womanly qualities. They still find motherhood especially pleasing. The essential is the whole-hearted *emotional acceptance* of one's rôle.

Usually the adjustment to one's sex rôle is made during adolescence. Until puberty, boys and girls play together more or less indiscriminately in games and activities later designated as masculine. The gradual maturation of their own bodies and sexual impulses brings the sex-rôle question to the fore, and it then becomes an important factor to them.

The first reaction to this new consciousness of sex is frequently a negative one. Many boys become girl-haters and vice versa. Many girls go through a tomboy stage to assert their equal rights and potentialities. This is done sometimes as a protest against sex differentiation. Boys carefully avoid "dames" and form clubs where they cook their own dinners and assert their independence of the services of females. They may avoid dances and such "dandified" pursuits.

Though such manifestations are perfectly normal phases of development and should not be seriously

frowned upon or made fun of, parents who understand can help in the gradual acceptance of the differentiated sex rôles necessary for happiness at maturity. The father can help the adolescent girl by making her feel that she is attractive and acceptable and therefore that it is good to be a girl. The mother is valuable in setting the pattern and example of what it is to be a woman. It is particularly good for the daughter's development if the mother is happy in her woman's rôle. But it is the father who can best give her the needed assurance from an important member of the opposite sex that she is attractive and lovable.

This is well brought out by an article entitled, "A Girl Needs Her Father." The writer, a psychiatrist, relates that in every case of a girl who came to him with a serious personal problem, the root of the trouble could be traced to the lack of intimacy with her father during early adolescence. He then adds: <sup>3</sup>

All the fathers that I know intimately are extremely fond of their daughters, are very proud of them, and are inclined to spoil them. But it is not every father who keeps close to his daughter as she initiates her fascinating and daring excursions into the world of men.

Of course, you will not make your company a burden to her, or worry her with a multiplicity of paternal admonitions. But, if you want her to be happy, take time to be a friend of hers. If you want her to be intelligent, talk with her. If you want her to be dependable, trust her. If you want her to understand men, let her understand you.

<sup>3</sup> Lewis Gaston Leary, "A Girl Needs Her Father," *Parents' Magazine*, April, 1936.

In addition to being sympathetic with his daughter and helping to build her understanding of him, the father may well show her little gallantries and compliment her on any feminine improvements he notices her taking an interest in, such as her new dress, hair, complexion, finger nails. And in so doing he is setting a valuable pattern for his sons to follow with their future wives.

In similar ways, a mother may develop her son's assurance. Mothers, however, are more apt to overdo than to underdo in this respect. Too many want their son, as Hollingworth says, to become a "mother's beau" who "doesn't care for the other girls." It is highly desirable that mothers enjoy their son's developing masculinity and evoke and appreciate any masculine thoughtfulness on their part, but they must not try to compete with the son's "girl friends," nor attempt to keep their sons tied to them.

#### BECOMING ATTRACTIVE

Sons and daughters whose growing femininity and masculinity has been noted and appreciated by their parents, are more likely to develop naturally the self-assurance necessary for making the most of their endowments and are apt to be several jumps ahead in solving the two questions of overwhelming importance to the majority of high-school students, "How can I be *sure* to get a boy friend (girl friend) and afterwards how do you go about keeping him (her)?" Typical variations

on these two themes handed in by ninth-graders for a personal-problems meeting follow:

#### GIRLS

1. When you see a boy you want, how do you get him to notice you?

2. What kind of subjects should junior high-school students talk about?

3. What would you do if a boy was always complimenting you and you don't know whether to compliment him or not? It makes me feel backwards to tell a boy a compliment.

4. What does a girl do if she thinks she is losing her boy friend?

5. If you like a boy, should you show interest or remain cool so he will not know you like him?

6. Does a boy like a girl who makes him jealous now and then best or not?

7. Does a boy always get tired of his old girl friend after so long a time?

8. Do boys like finger-nail polish? Make-up?

#### BOYS

1. How should one conduct himself so as to create a favorable impression?

2. What do "dames" want to talk about on a date? Are they interested in athletics?

3. How much money do girls expect a fellow to spend on a date?

4. Is it all right to date a girl who is taller than you?

5. How to make introductions; which persons come first; how to do it without embarrassment?

6. What can you do if every time you see a girl you want, your best friend gets her first?

7. Do girls like a fellow to be dolled up or to look like a he-man?

8. Is it all right for a boy to tell a girl it's time to go home if she doesn't seem to know it?

These questions reveal the deep concern of boys and girls over such questions as looks, manners, propriety, and conversational ability in relation to the fundamental question of becoming attractive to the opposite sex. Parents must recognize the profound importance of such questions to their own youngsters if they are to remain sympathetic through the anxieties and extravagances to which such concerns often lead.

#### LOOKS ALL IMPORTANT

In adolescents of both sexes the need to be attractive in one's person frequently manifests itself in ways that are provoking or amusing according to whether they appear in our own children or in those of some other family. Boys who, a year or two previously, have behaved like the boy who rubbed dust on his corduroys after they were washed lest he appear too clean and be called a "sissy" now spend hours monopolizing the bathroom, scrubbing or slicking down their hair. Girls try to help nature by generous applications of cold cream, powder, lipstick, and nail polish, with results that are often dazzling to the eye, and advertisements of beauty aids receive far more serious study than verbs or algebra.

Clothes, complexion, and form must be "right," or acute misery ensues. The prevailing mode is far more important than any abstract standard of beauty. Venus de Milo's figure would not be so popular at a modern high-school dance! The modern girl thinks she must be slim almost to scrawniness no matter what it costs her in sacrifice of whipped cream and chocolate.

It is as impossible to eliminate this urge for attractiveness as to persuade birds not to grow colorful feathers. This interest is not idle vanity; it is a primary means of developing the adolescent's assurance that he is a desirable member of his own sex and able to attract the opposite sex. Money spent on simple adornment is as important an investment for good adjustment, both present and future, as money spent for more "serious" purposes.

When parents do not appreciate fully the naturalness and importance of this tendency, tense situations may develop. Scraps often arise over use of the bathroom, how soon a razor is needed, money spent on garish ties, "excessive" use of lipstick and rouge. Such questions of make-up and extremes in style may cause severe conflicts between girls and their parents. One girl writes, for instance: <sup>4</sup>

I wish I could have my own clothes. I have to wear my sister's dresses. When mother makes them over, she makes them too short. I want to wear them as long as the rest of the kids. In the summer I want to wear sunback dresses, but mother won't cut them low enough for me. I wish I could just go in and buy my clothes instead of having to take whatever is there. Mother won't let me make up for school. I don't want to wear enough to look painted, but I would like to wear some rouge and a little bit of lipstick so I wouldn't look pale beside the rest of the girls.

In their fear lest their daughter's taste reflect upon the family standing, some parents go to extremes that

<sup>4</sup> Hanover Outline on Personality and Culture, John Dollard.



cause genuine bitterness. One mother described with tears in her eyes, the way her daughter scolded her, "Only because I had hidden her rouge and lipstick, and she couldn't find them when she was getting ready to go to a party. It seems almost as though she hates me at times. But what will people think if she uses make-up at fourteen?" Another described a similar scene which ended by the father cutting his daughter's modish hat to bits, shouting, "I won't have my daughter looking like the *demi-monde*."

Adolescents with sufficient backbone are apt to meet such situations in the manner of the girl who says, <sup>5</sup>

"I just go ahead and make dates without asking them. I wait until the crowd calls for me and then tell mother I'm going out. I know I would get scolded for using rouge and lipstick, so I don't come down until I have my hat and coat on and am all ready to dash out."

It is essential to keep in mind that the adolescent's self-satisfaction is actually more important than how she or he really looks. Poise and self-assurance are likely to be more potent in both social and sexual success than appearance alone. To think one looks well is always a help to poise, but never so much as during this anxious age when other attributes have not been fully developed and appraised. Funds should be available for clothes in amounts appropriate to the family budget, and adolescents should be free to buy or make the garb that gives them self-assurance.

<sup>5</sup> Phyllis Blanchard and C. Manasses, *New Girls for Old* (New York, Macaulay Co., 1930), p. 138.

Some schools include classes in make-up and appropriate dress. The writer recently visited a home-making class, where the girls had been in the habit of wearing fussy silk dresses to school. After discussions of appropriateness, each girl made herself a simple cotton frock. These dresses were displayed at a "fashion show" and became the vogue in the school. The fact that such things can be learned in groups makes the school the strategic place for improving the prevailing modes.

The opinion of their peers is much more important to most young people than that of any adults. Therefore, joint discussions between the sexes, or even divided group discussions where the leader can report the reactions of each sex to the other, are very helpful. There was a noticeable reduction in the amount of make-up and the vividness of nail enamel in a certain class when the girls learned the boys preferred that girls look natural, and more dates were made when the boys learned that, "A girl doesn't care how much money the fellow spends so long as she likes him."

#### QUESTIONS OF ETIQUETTE

Because of the overwhelming importance of being acceptable to one's group and to the opposite sex, questions of how one introduces people, who does the ordering, how one asks for a dance, become really urgent. Since it is an important part of self-assurance at this period to feel that one is doing the right thing, all young adults

should have access to at least one of the several good books on manners for young people.<sup>6</sup>

For example, one boy and girl prolonged their first date alone past the point of real enjoyment because neither quite knew how to bring it to a suitable conclusion. The boy kept on staying because he didn't know how to take his leave in a way that seemed polite, and the girl didn't release him for the same reason.

There is a serious attempt on the part of many schools to meet this need by arranging for discussions on desirable social practices. These schools provide actual social situations such as dances, picnics, or swims and help young people build standards of social behavior through practice. One junior college, for example, includes in its curriculum: <sup>7</sup> "Lectures on grooming, costume, posture, poise, voice, and sense of humor have improved student appearance and social adjustment this year at Green Mountain Junior College, Vermont, according to the president, J. P. Bogue. Both men and women have profited, he believes, from this new social-arts course."

<sup>6</sup> G. Allen, and M. P. Briggs, *Behave Yourself* (Philadelphia, J. B. Lippincott Co., 1937).

Ralph Henry Barbour, *Good Manners for Boys* (New York, D. Appleton-Century Co., 1937).

Inez Haynes Irwin, *Good Manners for Girls* (New York, D. Appleton-Century Co., 1937).

Munro Leaf, *Manners Can Be Fun* (New York, Frederick A. Stokes Co., 1936).

Beatrice Pierce, *It's More Fun Where You Know the Rules* (New York, Farrar and Rinehart, 1935).

<sup>7</sup> New York *Times*, Educational Section, February 4, 1937.

## PERSONALITY

Even more important than looks and manners is the acquisition of what is known as "personality." Of this type of charm Sir James Barrie once said, "If a person has it, nothing else makes any difference either." High-school students themselves are well aware of its importance. For example, a mixed class of juniors made the following significant list of desirable qualities, arranged in the order of their importance as determined by vote:

QUALITIES DESIRED IN THE OPPOSITE SEX BY HIGH-SCHOOL  
BOYS AND GIRLS

*What Eleventh-Grade High-School Girls Want in Boys*

1. Personality
2. One who gets on well with all kinds of people, including own parents
3. Good physique
4. Good conversation (variety—both small talk and serious)
5. Good listener
6. Intelligent
7. Not conceited
8. Good sense of humor (fun but not silly)
9. Looks neat and clean
10. Polite
11. Good dancer

*What Eleventh-Grade High-School Boys Want in Girls*

1. Personality
2. Nice-looking
3. One who is considerate
4. Good conversation (variety—both small talk and serious)
5. Good listener
6. Both feminine and a pal
7. Can do many things with you, such as swimming, hiking, skating
8. Intelligent
9. Good sense of humor
10. The kind that makes one want to be polite
11. Not too much make-up

It will be seen that both boys and girls give "personality" first place. When asked what makes personality they said "life and pep," "vivacity," "enthusiasm." There is a clear relationship between these qualities and the many interests and skills discussed in the preceding chapter.

All young people should be helped in some way or other to those understandings basic to social success: that to be interesting one must have something to contribute in conversation and in skills; that a person who is an appreciative listener may be even more sought after than an entertaining talker (it will be noted that both boys and girls listed being a "good listener" as only next in importance to being a good talker); that people like us when we say and do the things that make *them* feel more attractive; and that we must learn to be sensitive to the feelings and needs of the other person rather than solely to expect them to be sensitive to ours.

A college student, writing shortly after graduation, applies some of these ideas in the sort of advice that our sons and daughters are likely to find helpful: <sup>8</sup>

The first thing to remember is to be conscious of the personalities of the other individuals. One is often advised to forget oneself. That's a negative rule. Do it this way. As you approach the individual or the group, while you are still alone, begin to remember what you can about the individuals you are to meet. Recall what their relationships to each other are, what they do, what they have probably been doing or even feeling and thinking during the day,

<sup>8</sup> Hanover Outline on Personality and Culture, Robert S. Lynd.

what their tastes are, what type of response they enjoy in you. Then you will be ready to fit easily into the pattern where they are at the moment you come in so that you will avoid imposing yourself on them jarringly. When you reach the group, be passive for a bit. Remember that some tone has been established there—the party is not just about to begin as you arrive. Don't be tempted to make the temper of the group over in terms of yourself. Try to sense what's been going on. This does not mean that you should wipe out your personality—you can't. But simply try to approach the group in terms of *them* rather than of yourself. In that way you will be a gracious addition, not a disturbing element.

You have entered the group: Now the problem is to find the means between activity and passivity, leading and following, contributing and receiving. Avoid being stand-offish, stiff, silent, but don't try to be the life of the party, especially if the party is running itself nicely. And don't take the group out of the hands of the hostess. Be responsive, and try to give the group what it wants.

#### THE WAY TO MAKE FRIENDS

Most important of all, we must help our young people see that even such social techniques as these are not enough for making the deep friendships they really need. They must learn to look beneath the surface to find the essential worth of a person, and to respond to this with the warmth of real affection in themselves. For lasting friendship, no charm or skill can make up for a lack of genuine warmth. As Emerson puts it in his valuable essay on "Friendship," "The only way to have a friend is to be a friend. In the last analysis, love is only the reflection of a man's own worthiness from other men . . .



so that a friend may well be reckoned the masterpiece of nature."

Some degree of maturity is obviously necessary before one is capable of becoming a friend. These are two prerequisites to this level of maturity. One is the achievement of a sound relationship based on mutual affection and understanding with one's own parents. The girls who listed as an important quality in a boy friend, "One who gets on well with other people including his own parents," sensed the importance of this. The second is abundant opportunity for meeting other young people. Social understanding and the capacity for friendship cannot grow in a vacuum. They develop only in response to the appropriate stimuli—people to be friends with. Therefore, if our young adults are to achieve the wholesome adjustment necessary for poise and effectiveness, they must be allowed to mingle freely not only with their own but also with the opposite sex.

#### MEETING THE OPPOSITE SEX

Failure on the part of both parents and community to recognize the importance of the need to meet both sexes has led in many cases to interference with its normal fulfilment. A typical parental attitude, for example, is that expressed by a Middletown mother who urged her daughter to crowd her time with extracurricular activities in order to "minimize the boy interest." The effect of restrictions in earlier years upon subsequent adjustment is brought out by the one college girl's complaint: <sup>9</sup>

<sup>9</sup> Leonard, *Problems of Freshmen College Girls*, p. 101.

I think that I would have been better prepared if my mother had allowed me to attend parties and associate with the opposite sex. As it is, I do not enjoy parties, and I feel out of place with men. I also think that a girl should know all there is to know about herself so that she can conduct herself as she should when the occasion arises.

Williams has summarized the situation thus: <sup>10</sup>

Over this matter of sex we are greatly concerned. Our anxiety, however, is very badly placed; it is not fear that the child may fail in accomplishing a healthy development, thereby crippling himself in a very serious and fundamental way, but fear that in the process unpleasant things may happen, things perhaps of importance in themselves, but certainly of secondary importance to the success of the process itself. With the failure of the latter (i. e., the failure to establish true sex love), the consequences for the child (and society) are inevitable and permanent; with the former (i. e., the accidental infringements of our sex mores) the permanence and importance are entirely as we choose to make them. . . . So greatly have we magnified the importance of some of these secondary matters that the home, the church, the schools, and society generally would seem to be banded together to defeat the child in attaining a healthy heterosexuality. . . . If heterosexuality is not accomplished in these four or five years, it never will be accomplished in a normal way. . . . Yet an effort is made, when signs first begin to appear that boys and girls are becoming interested in each other, to keep them apart. We are so fearful that something is going to happen. Nothing—nothing so tragic could happen as that they should fail to accomplish this objective. Nothing! But we are so fearful. We lose sight of the thing the child is attempting to do!

<sup>10</sup> From Frankwood E. Williams, *Adolescence*, p. 149. Copyright, 1930. Reprinted by permission of the publishers, Farrar and Rinehart, Inc.

Another psychologist outlines what she believes a suitable parental attitude toward the developing interest in the opposite sex as follows: <sup>11</sup>

Neither levity nor suspicion is a fostering attitude. Neither one is helpful to the adolescent. That which would help him or her would be a cheerful and quite matter-of-fact attitude, interested but not obviously watchful, an attitude like that which the good and intelligent parent takes in education, vocational ambitions, or other important adolescent concerns.

#### AVOIDING UNDUE EMPHASIS

As we become aware of the importance of contact between the sexes, however, we must not arouse self-consciousness by trying to force its development. The possible results of emphasizing the boy and girl contact too early are brought out by the following story. A boy and girl still in the stage of enjoying the companionship of their own sex were sent by designing families on a walk alone together. Upon their return the girl related,

We just kept going along, and it was terrible because we couldn't either of us think of anything to say. I kept looking at the sky and Frank kept looking at the ground. After a while I thought I *must* talk, so I said, "George Washington, he was a great man." Frank said, "I know it." After a long time Frank said, "Gee! I'd just as soon be gardening as doing this." I said, "Me, too! And I don't want to go on any more walks, either!"

<sup>11</sup> Leta S. Hollingworth, *The Psychology of the Adolescent*, p. 120.

## THE ADVANTAGE OF COEDUCATION

Coeducational high schools afford the most abundant opportunity for association without undue emphasis upon the sex factor in companionship. Daily contact in the serious business of life as well as in recreational activities makes for more thorough understanding and fuller companionship. There is much more opportunity to know each other as total personalities than when contact is limited to glamorous dances and moonlight excursions. As Hollingworth writes: <sup>12</sup>

*"To the girls in these sex-segregated schools,"* members of the opposite sex are "*not* seen and known for what they are." They are—quite characteristically—thought of as impossibly gallant heroes, horrible ogres, glittering knights, golden-haired angels, and the like as pictured by romanticism uncorrected by actual experience.

. . . . .

Discussion regarding the advantages and disadvantages of teaching boys and girls together continues, but fortunately for the welfare of the family the trend is constantly toward coeducation. . . . Sex attraction is a perfectly normal element of the adolescent period. Coeducation does not produce it; segregation cannot prevent it. It comes because it is due in the development of the young person. Society knows no more effective way of dealing with it than to provide everyday contacts for boys and girls in the wholesome association of school activities.

Parents can help by planning picnics and other get-togethers with whole families having boys and girls near in age. When companionship between them comes about

<sup>12</sup> *Ibid.*, pp. 307, 137.

casually as part of the contact of the two families and without particular emphasis upon their being together, self-consciousness is reduced. Ping-pong tables, dart-throwing, group games like charades, and impromptu dramatics are a great help from this point of view. Families having camping equipment or week-end cottages have particularly good opportunities for letting boys and girls get really acquainted in a wholesome and informal way.

#### HOME AS A SOCIAL CENTER

The home is the natural base of the adolescent's social life. Where the parents have an interesting social life of their own the situation is particularly fortunate. It adds greatly to the poise of the young adults if they feel at home with people of varying ages and types. As one freshman remarks,<sup>13</sup> "Before a daughter leaves for college she should have learned to meet all of the kinds of people whom she will meet in college. By this I mean older women, professors, young men, and girls."

Parents therefore need to cultivate a variety of friends not only for their own enjoyment but also because of the vital education such contacts can afford maturing children. Interesting conversation and examples of social good taste are welcome to eager adolescents. Our big boys and girls should be included in adult gatherings at times. They may pick up a lot even by helping to serve at the adults' parties. Understandings so acquired add to their self-assurance in managing their own affairs.

<sup>13</sup> Leonard, *op. cit.*, p. 103.

But it is not enough that we ourselves cultivate interesting friends. We should welcome our adolescents' friends as courteously as our own. The following quotation shows the unfortunate results, when parents fail to do this: <sup>14</sup>

The only thing that troubled me after we moved to the city was the indifference of my parents and sisters to my friends. I never cared to ask them to my home for fear of causing displeasure to my mother. I know that she considered us as no more than infants who could do nothing but upset the house, and though I felt that there was some truth in this, I naturally resented it and thought of the homes of my playmates where we were always welcome, and where the mothers always took an interest in us, sometimes even joining us at our games.

A sixteen-year-old girl complains,<sup>15</sup> "I'd like to have parties at my house, but I have to wait until dad is out of town. Mother lets us do things when he is gone that we can't do when he is here, so we are kind of glad when he goes away for a while."

#### CHOOSING THEIR OWN FRIENDS

"Adults can hinder our growing up by not allowing us to assume responsibility especially in meeting and making friends," writes one fifteen-year-old. She is right. No one can make friends for us. If we are going to learn what real friends are, we must seek them for ourselves even at the expense of some mistakes. Nothing is more

<sup>14</sup> Blanchard and Manassas, *op. cit.*, p. 148.

<sup>15</sup> Hanover Outline on Personality and Culture, John Dollard.



valuable for permanent happiness than learning through experience the type of personalities that go well with ours. It is also important to learn that complete congeniality is scarcely within the realm of possibility, but that each friend may be enjoyed for what he does have to give.

Parents who refuse to welcome friends they disapprove are apt to defeat their own purpose. It has become a truism that the way to fan the flame of an attachment is to forbid it. On the other hand, a home of which our children are really proud and to which they feel perfectly free to bring their friends is most valuable in serving as a point of reference for establishing their taste in choosing friends. Providing adequate opportunities for meeting desirable friends without saying much about them is a good constructive antidote to the pursuit of friendships that might not be constructive in their effect.

Home life that our young adults can be proud of, in which their friends feel really welcome, is a genuine asset in the process of making friends, and quite naturally the home becomes the headquarters of their social life. One senses the wholesome effect of the home which evoked the following statement: <sup>16</sup>

The members of our family have always been friends, as far as I can remember. I have always played with my brothers, and known their girl friends intimately. Mother and father have always been interested in our friends. Our home has always been nice, and one to which we were proud to bring our friends.

<sup>16</sup> Burgess, *The Adolescent in the Family*, p. 146.

Some young people do not entertain their friends at home, and some parents do not encourage them to because they are ashamed of its shabbiness. Sometimes even superficial changes would add greatly to a home, and when possible, young people should be allowed to make them according to their own ideas. These need not be costly. New coverings on old chairs and couches and a can or two of paint on old furniture and woodwork can work wonders. Calcimine can be painted right over outmoded wall-paper. Far more important than furnishings is the spirit of welcome and camaraderie that in almost any setting rises above the material things.

#### OPPORTUNITY FOR PRIVATE DATING

In answer to the question, "What does your family do that you wish they didn't?" one girl wrote, "When you invite a friend and they sit in the same room with you when you want to be alone." When boys and girls are mature enough to want some time alone, the home should help by providing the opportunity for privacy that is so lacking in modern life, particularly in large urban communities. In our own youth there was usually a parlor where a girl could entertain her "beau" away from the rest of the family. Although the door was usually left open, there was considerable privacy, particularly after the rest of the family had gone upstairs. In the modern apartment or bungalow the living-room is every one's. No wonder parking spaces are so thickly populated at

night. Families literally force their young people into the very situations they abhor.

In the little comedy, *The Castle of Mr. Simpson*, Annabella doubtless speaks for many young girls when she says,<sup>17</sup> "He loves me—though of course he's never had a chance to even say so, because every time he comes here to see me the place is so jammed full of the Simpson family! . . . Next time I hope I'm an only child and born without parents."

#### COMMUNITY EFFORTS

Our responsibility is not fulfilled, however, when we have made the home an inviting place for our adolescents' friends. Indispensable though it is in forming a base for their social life, the home alone cannot meet all the needs of young people eager for new experiences. The Lynds point out reasonable outside demands:<sup>18</sup>

A date at home is slow compared with motoring, a new film, or a dance in a near-by town. It is not surprising that both boys and girls in the three upper grades of the high school marked the number of times they go out on school nights and the hour they get in at night, more frequently than any other sources of friction with their parents.

One girl writes feelingly:<sup>19</sup>

The folks won't let me go any place I'd like to go. If I want to go to a party, they say, "Parties end too late, and it

<sup>17</sup> John Kirkpatrick, *The Castle of Mr. Simpson* (New York, Samuel French, 1935).

<sup>18</sup> Robert S. and Helen M. Lynd, *Middletown*, p. 134.

<sup>19</sup> Hanover Outline on Personality and Culture, John Dollard.

isn't proper for a girl to be out of the house after 10:30." They think they have to know every one I run around with, but they aren't willing to meet new ones at all, even if I bring them home. I have to lie to get to go *any* place. They think places I want to go are bad, but they aren't. The other girls can go. They used to ask me to, but after I had to refuse so many times they didn't even ask me.

In this way parents who succeed in restricting their adolescents' life to home activities are apt to interfere seriously with their social adjustment. Investigations carried on by the White House Committee on the Family are revealing on this point. It was found that adolescents spending most of their evenings at home were less well adjusted than those who went out frequently. The explanation suggested was that those spending more time at home had too little opportunity to associate with members of their own age group. Rather than forbid adolescents' participation in activities away from home, parents should coöperate in providing them suitable opportunities. More and more schools and churches are taking the lead in giving dances for their young people. Parent-teacher associations organize parties and dances for themselves and for the children.

The club-house provided for the adolescents in the Claremont Junior High School in Oakland has demonstrated the manifold value of out-of-home meeting places. It not only has provided wholesome opportunities for the all-important social contacts of its young people, but has also reduced the conflict over home standards and the adolescent's desire to manage things in his own way. The

directors of the study summarize these values in the following words: <sup>20</sup>

[Adolescents] prefer supervision of friendly adults who are nevertheless impersonal and detached and for whose behavior they feel no responsibility. As one girl put it, when discussing the attitude of her mother and father, "I am afraid my friends will think I have no control over my parents." The fear lest what their parents might say or do would in some way reflect on them and weaken their standing led many of them to give parties at the club-house even though they had very nice homes in which to give them. Those . . . whose homes were not large enough for parties welcomed the opportunity to entertain away from home at very little expense. In any case they liked the independent feeling of planning a party without any adult help. If the refreshments were not elaborate, this did not matter as it reflected on no one's home. If the party was a failure, it was not nearly so much of a tragedy as if it had been given at home. Disciplining was much simpler because the hostesses or hosts and guests knew that the chaperons were familiar with the group behavior and code. The host was not embarrassed if any one had to be restrained as he would have been if his mother or father had had to do the restraining. Thus the club-house filled the need of the children of this age for a place where they might have enough freedom to work out their own social relationships, enough activity to give them an excuse for social fellowships, enough independence to feel that they were growing up and able to make at least some of their own decisions.

The provision of a club-house with such possibilities would be an excellent project for junior and senior high-school parents, in collaboration with the school social

<sup>20</sup> Stolz, Jones, and Chaffey, "Junior High School Age," *University High School Journal*, Vol. 15, No. 2 (January, 1937), p. 66.



directors. One group successfully competed with road-house dancing by providing a more suitable opportunity themselves. A parent describes this as follows: <sup>21</sup>

After scouting around we found a barn which it was decided would be ideal. This was on property owned by the parents of one of the young people, and they were very glad to have it used in this way. Some parents contributed money to have a new floor laid, and all the community shared the expense of installing a good victrola. The new dance floor was voted a great success. Here our young folks could dance with their friends without all the hazards of the public dance hall.

This club was available to any group in the community, with parents assuming some responsibility for the activities in every case. Mothers in the younger groups could be in the background serving punch or other refreshments, without supervision being obvious.

Our venture proved very successful, with more activities being planned by the young people than could be accommodated in the barn; so the parents sought ways to expand the possibilities for such entertainment. One father donated a garage which was no longer in use, with twenty dollars to lay a new floor. This building became the center for home talent plays. We can now boast of three similar community club-houses.

In Berkeley, California, an enterprising mother has organized a club called the "T.N.T." to facilitate desirable social activities for boys and girls of this age. One party is given each month, usually in a home or a school gymnasium, and the various parents take turns chaperoning. There are dances, hikes, skating, hay rides. The group is subdivided into groups according to age. Proj-

<sup>21</sup> *Parents and the Latch Key*, p. 40.



ects such as these could profitably be duplicated by other neighborhood groups.

Because of the power of group customs at this period such activities can be made successful only by working with the whole group. Therefore, parents who are concerned with instituting such centers must seek the cooperation of other parents, of teachers, and of school recreation departments and help stimulate discussion of plans among groups of adolescents themselves.

#### THE NEED TO CONFORM

Finally, as parents we must face quite squarely the fact that the imperative needs to make for themselves a place in their group, to attract the opposite sex, and to taste life are likely to lead our sons and daughters into some of the extremes we are afraid of. It is the exceptional family that does not have occasional conflict over some of the typical problems such as choice of friends, clothes, and make-up, or the even more touchy problems of late driving, smoking, drinking, or petting. Since it is difficult to remain calm when our own children are involved in such problems, we must continuously remind ourselves that if we put on the brakes too hard, we are likely to ruin our chances of knowing what our youngsters really are up to. Complete suppression of spontaneous impulses often leads to secret disobedience.

Sometimes even a genuine concern for their parents leads some young people to deceit. A girl asked, for example, "Isn't it better to tell my mother I am going to

my cousin's for the night instead of letting her know I am going to a dance and having her worried sick by the time I get home?" And a boy writes: <sup>22</sup>

I have to lie to mother to keep her from worrying and that bothers me a lot. I'd much rather tell her the truth about what I do than to have to always make up a story. If a bunch of us decides to have a dance, I have to tell mother that it is going to be a bridge party, and sometimes I tell her only boys are going to be there. If I tell her things like that then she goes to bed and doesn't seem so upset, but if I tell her I'm going to a party with a girl, and we are going to dance, then she sits up with a long face until I get home. I can't help feeling cheap when I worry her even if I don't think she has anything to worry about.

"What then can we do?" parents will ask. "Must we just sit quietly by while our children smoke, drink, pet, and stay out 'til all hours?" We cannot accompany our young people to see that they behave properly, nor can we put undue restrictions upon their liberties except at the most serious risk to their wholesome adjustment and our relationship with them. The only thing that will keep them really safe is working out for themselves a code of ethics they really believe in and then developing the strength to live up to their own standards. Ways of facilitating these processes will be presented in the following chapter.

And while they are finding the standards they will live by, a most valuable safeguard is our trust in their capacity for sane self-direction—yes and in their essential goodness too. Trust and faith bring out the best qualities in

<sup>22</sup> Hanover Outline on Personality and Culture, John Dollard.

all of us; yet many parents fail to give their adolescents this valuable stimulus. At one young people's meeting held in Vermont the most frequent complaint was, "Our parents don't trust us." The lack of trust seemed harder to take than the actual restrictions imposed. As one boy remarked, "It spoils our confidence in ourselves." We parents must squarely face what it means to trust our adolescents. Trust used to enforce restrictions is not trust but coercion. For example, the "trust" which says, "I trust you not to smoke" is in reality only a more subtle way of saying, "I don't want you to smoke, and I'm using trust to prevent you." The girl who says,<sup>23</sup> "Dad put me on my own about two years ago, and I have felt the responsibility of doing what he would like me to do" is still not independent. Genuine trust puts them on their own to do what *they* believe to be right. The girl who writes,<sup>24</sup> "I feel mother's trust in me has done more than any other thing to keep me straight here. She left everything up to me, told me to use my judgment, and I hope she was not foolish," is closer to real maturity.

The altogether wholesome effect of really trusting young adults is brought out by the following young man's statements:<sup>25</sup>

At present my parents' attitude toward me is just what any one would want. When I came away to college, father forgot all the restrictions of high-school days and left things up to me. He always says, "You're old enough to judge and take care of yourself." That makes me feel wonderful; I realize

<sup>23</sup> Hanover Outline on Personality and Culture, John Dollard.

<sup>24</sup> *Ibid.*

<sup>25</sup> Burgess, *op. cit.*, pp. 268, 122.

that they don't consider me a child any more and that they trust my judgment to be as good as theirs. Even when I ask for advice on certain subjects, it's given with the statement, "It's up to you. Decide for yourself." Somehow this compensates for all the earlier rules and regulations.

. . . . .

They trust my judgment and ability to act. Because of the trust placed in me and the family backing I have had, all the timidity and lack of initiative I had as a young child has disappeared.

---

## 8

### STANDARDS TO LIVE BY

---

IN spite of the power of such outside influences as the school and the various social groups, for the vast majority of adolescents, home maintains a position of central importance as an educational institution. Because of the strength of emotional associations built from earliest childhood, the things home stands for and the attitudes of parents remain influential throughout life. Butler evaluates the educational influence as follows: <sup>1</sup>

Instruction is a valuable but wholly subordinate part of education. The school is one of the agencies of education, but not the most important or the most influential. It is the center of organized instruction, but the home and the environment are the outstanding contributing influences in the educational process. They can and do, time and time again, block and override the influence of the formal instruction given in the organized school or college.

Another educator writes: <sup>2</sup>

A family is a society, and it is an educational institution of the very first significance. "Where was he educated?" is

<sup>1</sup> Nicholas Murray Butler, "The Schools and the Community," *Teachers College Record*, Vol. 37 (April, 1936), pp. 577-587.

<sup>2</sup> G. A. Coe, *Social Theory of Religious Education* (New York, Charles Scribner's Sons, 1917), p. 207.

often asked, and the answer is given: "In such or such a college," or perhaps: "In the public schools of his state"; whereas the most that school and college are likely to have contributed to him is some sort of superstructure built upon foundations of social character already laid. The psychiatrist, however, in dealing with the maladjusted person, always asks, "What was this person's family life?"

#### PARENTS AS EDUCATORS

Because of the importance of home as an educational institution, parents must recognize themselves as educators in the deepest sense and make the most of their strategic position. One of the first steps is to consider the real meaning of education. In it there are two essentials. One is the assimilation of the important spiritual possessions of the race in the arts, science, philosophy, and ethics. Second is the continual evaluation of all one's experiences in the light shed by one's inner vision. The resulting evolution of a personal scheme of values is perhaps the most important aim of education. Our value concepts (our evolving estimates of worth) condition our appreciations and our satisfactions. They determine our distant goals and our present decisions. They serve as a frame of reference for the evaluation of desires and the subordination of the lesser to those of greater importance. And as we learn to include in our daily living more and more the ethical and esthetic values we hold highest, life takes on greater meaning and joy; it becomes more abundant.

It is a primary function of both school and home to provide adolescents with abundant opportunity for first-



hand experiences with all the riches of their spiritual and social heritage. We suggested some activities and means in the two preceding chapters. Such experiences are basic to genuine education, but experiences alone are not enough. Our young people must be helped to interpret the meanings of their experiences and to evaluate the degree of worth-whileness found therein as bases for future choices. It is not enough that the individual accept the standards of excellence handed down, let us say, by the critics of art, literature, and science. He must have an opportunity to experience for himself the difference between excellence and mediocrity and to create his own values. So also in evolving ethical values the young adult must have opportunity first to experience and then to savor and evaluate that experience. Only in this way can he develop the capacity to test the values of new experiences as he goes through life.

#### A CHANCE TO TALK THINGS OVER

It is while young adults are evaluating their social experiences and working out their standards of conduct therefrom that parents have a most significant opportunity to serve as educators. Here they probably best serve their purpose by giving their young people a chance to think out loud in the presence of an understanding friend. Many adolescents express a longing for the kind of parents with whom they can talk things over objectively. Some parents will be surprised to hear that their children really want to discuss personal problems with

them for so many seem to shy away from questions. Yet again and again in discussions with high-school students, one hears statements like the following: "If only our parents would give us a real chance to talk things over," and "We should feel we can come home and talk to parents as we would to friends. In home life young people would like to sit down and have discussions and not think of a parent as some one older than we are."

There are two main reasons why so many parents and adolescents fail to have the heart-to-heart talks that both generations really want. In the first place, with their growing sense of independent selfhood, young adults are apt to flare up at any attempt initiated by parents that seems to be an effort to pry into their private affairs. As one boy remarked, "We would feel like telling our parents more if only they would let us alone. But no one likes being catechized. It's the assumption that parents have a right to know that spoils everything." If all parents could only learn the wisdom of waiting until their children feel moved to speak!

The other reason why many young adults shy away from talking things over is that conversations on vital problems are too apt to turn into lectures by parents, and then, of course, the young people retreat in self-defense. Many parents are so eager to enforce their own precious convictions that they give their youngsters too little chance to develop *their* own and often never even listen to their side of the case. If parents hope to have confidential conversations with their young adults, they need to be continually on guard lest their discussions descend

to the level of argumentative preachments. The purpose of discussion is to achieve a better understanding of one another and of the underlying truth. The purpose of an argument is to force one's opponent to one's way of thinking whether right or wrong. We would do well to remind ourselves of the wisdom of Benjamin Franklin's words, "If you argue, you may sometimes have a victory, but it will be an empty one because you will never get your opponent's good will." Parents who attempt to force their opinions are apt to put a severe strain upon the cordiality of their relationship with their children and may seriously jeopardize their ethical development as well.

The tragic results that follow when young adults are completely dominated by parents are described by one college freshman as follows:

The family tried to do all of my thinking. My mother said I should take the advice of older people. . . . I am still falling through space trying to find some place to plant my feet. If I could have thought for myself and not been influenced by so much prejudiced advice, I wonder whether or not I would be settled. Where will I land? How hard will I hit? How hard will the place be? I wonder.

Not all parents try to tie their children to them, but often, in spite of the very best intentions to let their adolescents decide for themselves, parents are apt to interfere with the process. Many who really believe they are letting their children decide for themselves are widely missing the mark. Of course they say, "You must decide for yourself," but by their own rigid emphasis make the

children realize there is only one way to choose. They are like the parents of the boy who said,<sup>3</sup> "I did as they said and 'used my own judgment'—but I got the devil for it."

#### PARENTS' PREJUDICES

It is easy to see why parents find it so difficult to let their young people work out their own standards of right and wrong. Family traditions in such questions are as precious to many parents as are the adolescent's group dictates to him, and the gap between is frequently great.

Adolescents often want to follow the mores of their home and their own age group, but the two sets of values are apt to be so different that it is impossible to subscribe to both. The result may be a severe internal conflict. It is very hard to have to think ill of one's parents' beliefs in order to accept those of one's social group. It is equally hard to reject the group's dictates in order to adhere to those of the parents'.

Many parents add to the severity of this conflict by the intensity with which they hold to their traditional standards. In one parents' meeting the problem presented as most disturbing was the fact that their adolescents were not following family traditions and thereby bolstering its prestige. There was more concern over this than any specific acts of so-called wrong-doing. Interestingly enough it was the fathers who objected most.

Our emotional associations make many of our traditional attitudes seem to be irrefutable certainties. Some

<sup>3</sup> Hanover Outline on Personality and Culture, John Dollard.

of our opinions may be unduly prized just because we have held them ever since we ourselves were young. But it is stultifying to ourselves as well as to our adolescents to let the opinions of our own early days govern our *whole* lives. We must take them out and examine their validity in the real world of today.

#### CO-SEACHERS FOR TRUTH

If we expect our children to respect our opinions, we must know not only what we think but why we think it. We must take the trouble to investigate whether or not our prejudices have a rational basis. This may be the stimulus we need to improve our own technique of attacking problems. If we establish in ourselves the important habit of not giving an opinion until we have examined the basis for it, we will increase respect for ourselves as people who really think and also reduce the tendency to rash judgments on the part of our children. We may be able to establish the fact that it is fun to find new data that really illuminate our problems—old or new.

An example of genuine co-searching occurred in one family. Conservative wealthy parents joined their fourteen-year-old son in a serious study of the rise and development of socialism. Theories of socialism were diametrically opposed to their established beliefs, but they made all the more effort to read on both sides and consider all arguments fairly. The parents did not do it in the spirit of humoring the boy. Neither did they just stand



on the side lines and hurrah at his diligent study. They were genuine searchers along with him and were honest enough to admit in the end that their own attitudes had been modified.

It is a further step forward in our own growth and toward comradeship with our young adults when we admit that neither we ourselves nor any others, know the final answers to many of youth's problems. We must help them develop, in spite of its discomforts, the capacity for suspended judgment. We may set the example by saying, "My present beliefs are the results of my experience and study so far. It is impossible to be entirely sure with the data now available. I may change entirely when I learn more. But this is what I believe in the light of my present knowledge."

Parents who have achieved intellectual independence themselves can also help their adolescents to realize that they may be just as conventionalized and hidebound in their wholesale and closed-minded adoption of modernity as any old fogeys are in their conservatism. One seventeen-year-old girl said, "It seems to me that when we say we're 'broadminded' we mean that we're tolerant only of the liberals and radicals. Haven't people a right to choose conservatism if they wish? It seems to me that we're just afraid of upholding anything conservative because of what the crowd will say." No one is really independent until he can decide for himself on the basis of reality as he sees it, not because of what some one else says. To decide questions in this way is one of the real tests of maturity.



Our young people's capacity to face issues squarely may be stimulated by the recognition that the choices they are making today are creating patterns for tomorrow. As one observer writes, "In part, our solutions border on fresh creation: one thousand individual compromises. We—you and I, he and she, Joneses and Smiths—and not society. If individual variations get to bunching, then for society, or some group without, emerges some new pattern."

#### THE HOME FORUM

Since our own sons and daughters have a share in working out the world's new ways, they must have adequate exposure to its numerous and divergent contemporary patterns and philosophies. If their own explorations are wide enough, they may encounter many on their own. If not, it is part of our job as parents to see that they do. We can supply books, magazines, or newspapers presenting various philosophies. We can invite guests representing various points of view and different culture groups. No matter how much we ourselves have to give, young adults need the stimulation of many different minds. We may develop our home as a sort of forum where various points of view are considered and analyzed.

How the home discussions come about must depend upon the make-up of the individual family and the topics under discussion. When important questions are discussed spontaneously and naturally in the course of such family conversations, the situation is ideal. Families

who have developed meal-times as opportunities for conversational give and take are particularly fortunate. Although topics involving personal conflicts are best considered in the intimacy of the tête-à-tête and should certainly be avoided at the table, more impersonal issues can be talked out to great advantage. Meal-times are often the family's most strategic opportunity for education through conversation. The family is together as a group then more frequently than at any other time. Because of the pleasant informality of table talk and the social pleasure of eating together, the group is in a receptive mood, and incidental education is particularly effective.

In his *Autobiography*, Benjamin Franklin describes the way his ingenious father utilized meal-times for the education of his large family. This not only added to the zestfulness of family living, but it is reasonable to suppose that part of the foundation for Benjamin's statesmanship was laid at his father's dining table. The educational effect of such table talk is brought out in the following lines: <sup>4</sup>

I think you may like to know something of his [my father's] person and character. He had an excellent constitution of body, was of middle stature, but well set, and very strong; he was ingenious, could draw prettily, was skilled a little in music, and had a clear pleasing voice, so that when he played psalm tunes on his violin and sung withal, as he sometimes did in an evening after the business of the day was over, it was extremely agreeable to hear. He had a

<sup>4</sup> Benjamin Franklin, *Autobiography of Benjamin Franklin*, edited by Nathan Goodman (New York, Modern Library Inc., 1932), pp. 12-13.

mechanical genius too and, on occasion, was very handy in the use of other tradesmen's tools, but his great excellence lay in a sound understanding and solid judgment in prudential matters, both in private and public affairs. . . . At his table he liked to have, as often as he could, some sensible friend or neighbor to converse with and always took care to start some ingenious or useful topic for discourse, which might tend to improve the minds of his children. By this means he turned our attention to what was good, just, and prudent in the conduct of life, and little or no notice was ever taken of what related to the victuals on the table, whether it was well or ill dressed, in or out of season, of good or bad flavor, preferable or inferior to this or that other thing of the kind, so that I was bro't up in such a perfect inattention to those matters as to be quite indifferent what kind of food was set before me, and so unobservant of it, that to this day if I am asked I can scarce tell a few hours after dinner what I dined upon. This has been a convenience to me in traveling, where my companions have been sometimes very unhappy for want of a suitable gratification of their more delicate, because better instructed, tastes and appetites."

The Franklins did not let extremely modest circumstances prevent their inviting interesting guests, nor need we. One of the significant things brought out here is that the type of food served becomes quite unimportant when the conversation is really absorbing. Every one is concerned, for example, about the present economic situation. Children as well as adults share this concern. They should join our discussions, be encouraged to ask pertinent questions and help formulate solutions. The addition of guests then serve only as an enrichment of what is a rather continuous process. The writer attended a dinner in a private home where the

leader of a coöperative association and some fellow-members were guests. Conversation naturally centered about their project and its implications for the present economic situation. The leader was a glowing personality alert not only to his "cause" but to the children of the family as interesting individuals. They drank in the discussion, asked pertinent questions, and tucked away rich impressions. Here the family dinner table itself was an effective forum.

Families that have established themselves as "democracies" a little more formally, who hold occasional meetings to discuss family problems and plans, can use these for discussing wider topics also. Some families would scoff at the formality of anything called a meeting or council. The element of routine and compulsion would irk them and reduce the possibility of real education. Others find the anticipation of a set time when they may bring up questions both stimulating and satisfying. Such a custom may serve as a symbol that home is a place where people think, discuss, and plan together. In one family when a five-year-old was included in such a meeting for the first time, he piped up during a deliberative silence, saying, "We're helping God now, aren't we?" There is profound truth in this remark for those who believe that by evaluating our experience and planning for better ways of life for ourselves and others we are participating in the creative process.

The writer once visited the home of an outstanding minister. After dinner a most exhilarating argument on

current political issues ensued between the minister and his two sons, aged fourteen and sixteen. In this case the sons were far more conservative than their father. They put up a sincere and ardent fight, were listened to with genuine interest and respect, and answered with vigor and sincerity.

The final test of the genuineness of our respect for the vision of our nearly mature sons and daughters is how well it survives such disagreement. We appreciate sympathy and tolerance most from one who differs most. Therefore, we must steel ourselves to the realization that our adolescents' convictions and standards, insofar as they are really theirs, will in many instances be very different from ours. And if our young adults find worth in something we heartily disapprove, it may be that our own standards need revision rather than theirs. We cannot always expect to feel emotionally at home in the world of youth. But this does not mean that it is a worse world than the one we grew up in. Indeed it may be essentially more wholesome, cleaner, saner.

Williams wrote: <sup>5</sup>

We must not forget that youth have just as much "brains" as we. Their intellects are as good as ours, and in addition they are much more clear-headed than we, they are more courageous. . . . Personally, I have greater confidence in the ability of youth to advance human understanding and the art of living than in the ability of our generation to advise youth in regard to the art of living—let alone trying to coerce them.

<sup>5</sup> Williams, *Adolescence*, pp. 64, 68.



## YOUTH'S WISDOM

In a recent article, "Youth Moves Toward New Standards," Dean Gauss reports that we now have the kind of college student we have been praying for for generations, not "collegiate" but serious and earnest. He writes: <sup>6</sup>

In general, undergraduates today are desperately in earnest about our political and economic problems; they are trying to solve them, for the most part without drums or trumpets, and not because they wish to demolish, but because in the interest of self-preservation, they feel they must formulate new ideals for themselves. In this vastly altered perspective, it is no longer worth while to shock anybody's grandmother. But if the problems of economics and politics are to him of the most immediate and primary significance, in the matter of regulating his own personal life, just as in the matter of providing sound foundations for his country, he is earnestly hunting, not for liberty and license, but for new standards. Upon what he finds, far more than upon what we are teaching him today, depends the future of our country as well as his own.

Even though it is not to be expected nor even desired that from our very different perspectives we and our young adults will always come out at the same place, by honest searchings together we may maintain an organic relationship that will outlast many shifts in belief and many disagreements. We may evolve a comradeship that takes on a new and adventurous meaning, and through this sharing we may have a priceless revelation of the

<sup>6</sup> Christian Gauss, "Youth Moves Toward New Standards," *Scribner's Magazine*, Vol. 97, pp. 91-95.



maturing vision of our sons and daughters. We will come to know how genuinely they deserve respect. Frequently they have grown up faster than their parents realize. The wisdom in these lines from the diary of an eighteen-year-old boy is apparent: <sup>7</sup>

But it is of no use to criticize existing conditions unless a remedy is suggested, for to break away from the old pressures without a definite objective is obviously as detrimental as accepting them blindly. . . . I am not advocating the overthrow of responsibility, but the realization of a greater responsibility to oneself, one's contemporaries, and one's nation.

First a man must have his eyes open to the pressures exerted on him. If he conforms to the prevailing mode of dress, he must realize he is conforming, and that all those who do not are probably as intelligent as himself. He must watch himself to see that he is not being forced into accepting the standards of thought and action of those about him. And as he must see the present clearly, so must he see the future; he must have vision. He must put first things first, see life in its true perspective, have no delusions as to the relative values of things. . . . Let him carry on in spite of criticism and ridicule, fitting himself for the task; dreaming, planning, working—dodging the pressures of society. . . . Let him ignore their scoffing, laugh at their jesting, and set his face toward the problems ahead, keeping his body and mind and soul clean for the conflict.

#### SATISFACTION IN ETHICAL RELATIONSHIPS

When adolescents have evolved standards they believe in and wish to live by in their personal lives and

<sup>7</sup> Larimore Foster, *Larry, Thoughts of Youth* (New York, John Day Co., 1931), p. 71.

their larger social obligations, an important element of adulthood has been achieved. There remains the equally important accomplishment of generating the strength and the courage for loyal devotion to the standards one has found, until they in turn are replaced by higher values that may come with growing vision.

In the last analysis, it is because of the satisfactions they hold that certain ways of life attract us. If young people are going to devote themselves to ever finer ways of living, they must have actual experience with the satisfactions to be gained thereby. Just dreaming about them will not help. Many of our present problems arise because ethical standards remain mere abstractions instead of becoming living principles of conduct.

As already noted, the parent-child relationship, because of the profound and lifelong emotions involved, almost unavoidably influences deeply all other relationships. The satisfactions in this relationship are those most likely to be sought for and built into others, both on the giving and the receiving end. It is therefore essential that parents take new and vigorous hold on the elements of ethical living that they may through their own behavior make them a vital and a satisfying part of their young people's lives.

Immanuel Kant, the philosopher, looked deeply into the essentials of ethical relationships. He set forth as the basic principle that individuals be cherished as ends in themselves, not as means for the accomplishment of ends beyond themselves. If we treat another person as an instrument for furthering some purpose of our own,

no matter how high that purpose may be, we are treating that person immorally. Cherishing another person as an individual implies responsibility for that person's well-being and respect for his right to be himself. Neither element can be overlooked. Because of their intense feeling of responsibility, and with the best intentions in the world, many fail their children from this point of view. They try to force them to fulfil their vision of what the good life should be. When this happens, they are not only treating their children immorally but they are also robbing them of one of the greatest satisfactions life holds, that of finding one's individual vision. On the other hand, parents who have cherished and nurtured their young people's capacities to think for themselves, and to discover for themselves standards and purposes that evoke their whole-souled devotion, have made possible a great satisfaction as a direct result of maintaining an ethical relationship. As a corollary the young adult's emotional appreciation of and consequent devotion to the ethical principle involved are appreciably enhanced.

In *Illyrian Spring*, the mother's realization of the importance of this came one day while she was thinking gratefully of her art teacher.<sup>8</sup> "He always respected a person's individual vision." Swiftly there followed the realization that that was what she needed to do for *her* children, respect their individual vision.

Respecting our young people's individual vision has a threefold value. Not only does this stimulate the young adult's capacity to think for himself and give him a

<sup>8</sup> Bridge, *Illyrian Spring*, p. 121.

profoundly satisfying experience with an ethical principle but also it increases his strength for living up to the vision he has found. If young adults know that their parents will continue to respect them no matter how "half-baked" their opinions may be, they will be more able to stand on their own feet and follow the truth as they see it without being slaves of either group or home.

The following chapters will apply these principles of helping the young adult to think for himself in his three major adjustments—orienting himself in relation to the universe, choosing his vocation, and finding his life partner.

---

## 9

### A LIVING RELIGION

---

NOWHERE is it more necessary to respect the young adult's inner vision than in his evolving concepts of religion, yet in no area is it more difficult to give. This seems to hold true both among parents of rigid orthodox beliefs and those equally rigid in their agnosticism or their atheism. It may even be said that in general parents fall into two main categories where religion is concerned: those who fear that their adolescents have too little and those who are concerned lest they have too much. Parents to whom organized religion means a great deal deplore what they call the "godlessness" of modern youth. Parents who have rejected formalized religion may be equally disturbed if their children seek a religious connection.

Even those who have rejected religion cannot withdraw their young people from its influence. Its institutions stand on every hand, its services and their effect upon people's lives extend far beyond their walls. Whether we want to admit it or not, religion remains an important element in the environment and consequently the adjustment of our young adults.

It is not only because it impinges upon our young

people from without, but because of its significance in their inner development, that religion deserves sincere and serious consideration. As the young person's capacity to think and to generalize develops, he longs to understand his relationship to other human beings and to his world. It is then most natural that the age-old questions, "Whence do I come, why am I here, and whither do I go?" arise. Although science has found partial answers, it still has not pierced to the heart of these mysteries. Without scientific certainty each individual must evolve a working hypothesis regarding them. He needs an orientation which transcends that of social relationships and institutions, which leads beyond the social sphere and into the unknown. Before he can become a really well-adjusted, harmoniously integrated person, the young adult must work out a satisfying relatedness not only to other human beings but to the whole starry universe.

#### ARE MODERN ADOLESCENTS RELIGIOUS?

Are our modern young people concerned with their relationship to the universe? Are they religious? The results of some recent investigations are illuminating.

A number of studies, including one of twelve large colleges and universities in western states, have revealed that from 64 per cent to 98 per cent of the students in the various colleges profess belief in God.<sup>1</sup> Even though these studies cannot be considered entirely reliable, since

<sup>1</sup> Conklin, *Principles of Adolescent Psychology*, p. 332.



some students may give the answers they think will elicit approval rather than express their real beliefs, they are an indication of the trend of the times in colleges. In another inquiry, two hundred normal boys, representing a fair cross-section of the population, were studied over, the four-year period between twelve and sixteen to discover, by means of questionnaires, changes in religious belief.<sup>2</sup> The fifty-five prepubescent boys gained almost three times as much in their religious thinking scores in one year as did the boys who were already pubescent or who became pubescent during that year. Though the development that took place thus had no relation to the process of physical development, it did have a high correlation with home background, mental ability, and church affiliations, those having superior backgrounds and mental ability showing greatest maturity in their religious concepts.

This study suggests that there is no magic in adolescence as such that leads to the flowering of a religious instinct, and that the so-called adolescent conversions or "calls to the faith" of earlier days were probably produced by techniques of evangelism. Teachers and parents alike must recognize that the decline in the experience of conversion does not necessarily mean that present-day adolescents lack religion. In fact, studies that concentrate on modern young people in the later adolescent years reveal definite and sincere concerns with religious problems.

<sup>2</sup> Hedley S. Dimock, "Some New Light on Religious Education," *Religious Education*, October, 1936, p. 273.

Religion may have a quite different meaning for modern young people than it has for their parents. But it is tragic for parents to think that because their children's beliefs differ from theirs that they have no religion. The earnestness with which many young people are facing their social responsibility and seeking saner, more altruistic ways of life certainly has deep religious meaning. There are those who say to this, "Why seek further? If young people have sound social purposes, they have a real religion to live by. Why should they go beyond that?"

#### WHAT IS RELIGION?

Before these questions can be answered, it is necessary to consider the deeper meaning of religion. This is a difficult task since there are such great differences of opinion regarding religion. It may be clarifying to distinguish between extremes of what may be termed the dogmatic view and the vital view. The dogmatic view makes the acceptance of a creed the prerequisite of religious living; the vital view considers the evolution of a creed only one emanation of the religious life. The opposing concepts here are those of faith bestowed by an outer authority, and faith involved in one's being, unfolding with one's individual vision. There are many who feel that they must be freed from creeds imposed by authority before they are ready to experience religion first-hand. Liberated from the shackles of dogma, religion stands for these people as the loftiest aspiration of

the mind of man. All real religion touches the deepest yearning of the human heart for complete union with the great force that flows through all living things.

It may help further to consider definitions of religion worked out by leaders in religious thought:

Religion <sup>3</sup> is devotion to what one holds to be supremely worthful not only for himself but for all human living.

. . . . .

Religion <sup>4</sup> is devotion to life's spiritual values, goodness, truth, and beauty in the conviction that these spiritual values are not fortuitous accident but are realities in the heart of the universe.

. . . . .

Religion <sup>5</sup> is something that human beings do; a way in which they express their human nature . . . they express their sense of community; and therefore . . . all religion is the expression of community. . . . In affirming its religion, a human society affirms itself and its continuity against all forces which oppose it and tend to destroy its community. . . . Its task is to break down the exclusiveness which limits actual community to groups which are less than the whole of mankind. . . . The development of religion is, thus, the development of love and its continuous triumph over fear.

. . . . .

There <sup>6</sup> is one universal religion, the religion of love.

It may also help to consider various meanings of God. Here the opposing concepts are, on the one hand, the belief that God exists in some external relation to the

<sup>3</sup> Henry Wieman, *Normative Psychology of Religion* (New York, Thomas Y. Crowell Co., 1935), p. 29.

<sup>4</sup> Harry Emerson Fosdick, Sermon.

<sup>5</sup> John Macmurray, *Creative Society* (New York, Association Press, 1936), pp. 31, 32, 41.

<sup>6</sup> Phillips Brooks.

universe, and on the other, the belief that He is immanent in the whole of it—spiritual and material, animate and inanimate; the view that he preordained all things in the beginning of time, as against the belief that He Himself is unfolding in the wonders of the evolutionary process, that as the minds of men learn to direct this process they themselves are vital parts of the Creative Will.

Macmurray presents the following helpful thesis on belief in God: <sup>7</sup>

Belief in God is properly an attitude to life which expresses itself in our ways of behaving. . . . Perhaps the fundamental component of a belief in God is the expression in action of an attitude of faith or trust. Its opposite is an attitude of fear. A man who is on the defensive in his attitude to life does not believe in God, whatever his professions may be. Belief in God necessarily delivers a man from fear and self-centeredness. . . . The opposite attitude, which is the core of real atheism, expresses itself in that individualism which makes a man feel alone and isolated in a world against which he must defend himself. . . . Belief in God, whatever else it may involve, at least includes the capacity to live as part of the whole of things in a world which is unified.

Along with religious teachers, poets and philosophers have sought to express the spiritual experience of the immanence of God. Wordsworth writes: <sup>8</sup>

And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime

<sup>7</sup> Macmurray, *op. cit.*, pp. 22, 23, 24.

<sup>8</sup> William Wordsworth, "Lines Composed a Few Miles above Tintern Abbey," in *The Complete Poetical Works of William Wordsworth* (Boston, Houghton Mifflin Co., 1904), p. 92.

Of something far more deeply interfused  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man;  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

Emerson expresses his belief as follows: <sup>9</sup>

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God. As there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man ceases and God begins. Man is conscious of a universal soul within his individual life, wherein, as in a firmament, Justice, Truth, Love and Freedom, arise and shine. We live in succession, in divisions, in parts, or particles; meantime within is the soul of the whole, the universal beauty, the eternal One. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. Let man learn the revelation, that the highest dwells with him, that the sources of nature are his own.

#### SCIENCE AND RELIGION

Conceived in these terms, religion transcends ethics, philosophy, and science, yet welds them all into a harmonious whole. At first glance it may seem far-fetched to say that religion in this deepest sense includes science also. Yet science and religion are merely two ways of approaching the unsolved riddles of existence. When the search-

<sup>9</sup> Ralph Waldo Emerson, "Self Reliance," in *The Complete Works of Ralph Waldo Emerson*, Riverside Edition (Boston, Houghton Mifflin Co., 1893-1897), Vol. II, p. 47.



light of human intellect, brought into sharpest focus by scientific method, has shown its utmost, religion seeks to pierce still further by the intuitive leaps of the creative imagination, such as initiate the explorations of scientists themselves. Where science leaves off, religion begins. As Dr. Fosdick puts it, "Religion is science standing on tiptoe."

There is a growing tendency among outstanding exponents both of science and religion to realize the essential oneness of their purposes and their need of one another. The penetrations of scientists into the mysteries of the universe have awakened a religious awe at the unexplored vastness beyond the present reach of science. Carrel says:<sup>10</sup> "Our universe, through the great discoveries of physics and astronomy, has acquired a marvelous grandeur. . . . We know that we are not altogether comprised within its [the world of matter] dimensions, that we extend somewhere else, outside the physical continuum."

Religious leaders recognize their need for both the revelations of science and its techniques in their task of seeing life whole. They hold that though religion gives the vision to work toward, only by science can the vision be made a reality. Dr. Horton writes:<sup>11</sup>

At its best, religious experience gives insight into life as it really might be, and some day will be, if the right condi-

<sup>10</sup> Alexis Carrel, *Man the Unknown* (New York, Harper and Bros., 1935), pp. 16, 320.

<sup>11</sup> W. M. Horton, *Psychological Approach to Theology* (New York, Harper and Bros., 1931), p. 22.



tions are met, and science may aid enormously in making religion's dreams come true, by defining the conditions which must be met if they are to be realized. All the sciences, in their practical bearing, are unequivocally to be regarded as friends of religion and theology, whatever may be true of their theoretical bearing. Physics and biology in their theoretical aspect have committed many metaphysical fallacies, appearing to give us a barren, mechanistic world in which religion was almost suffocated; but in their practical aspect, as engineering and medicine, they have done more to give reason for faith in the supremacy of Spirit over all material obstacles than all the miracles of the Old and New Testaments. What the same careful methods, applied by psychology to the study of the heights and depths of human experience, may accomplish for the release and development of personality, is a thought which modern theology cannot contemplate without a sense of awe and tremulous expectation.

Philosophy seeks by the power of reflective thought to interpret the findings of science and the aspirations of the human spirit, and to organize them into a meaningful whole. Religion welcomes the results of such contemplation, but is not content to stop with the intellectual process. It seeks union with the life principles at the core of the universe as the vitalizing force for the realization of vision. It is this awareness of the immanence of God that distinguishes religion from a philosophy of life, that fires men's hearts and wings their aspirations. A philosophy without this vitalizing concept is like a man without a heart and seldom inspires passionate devotion. No mere philosophy has swayed the lives of men as have the great religions. Religion may be distinguished then by its capacity to awaken men's hearts

to awe and exaltation, to inspire their minds with a compelling vision, and to consecrate their wills into passionate effort for its fulfilment.

The effect of a living religion upon the life of the individual is profound. It gradually brings about the harmony of the integrated life and the deep security felt by the old psalmist who sung, "Underneath are the Everlasting Arms." So far-reaching is the effect of the religious way of life that the psychiatrist Jung writes: <sup>12</sup>

Among all my patients in the second half of life, that is to say, over thirty-five, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.

#### RELIGION THROUGH LOVE

The individual's first experience with the religious forces of love and law comes through the ministrations of his parents. Writes Coe: <sup>13</sup> "The mother or nurse begins the work of training the moral and religious nature by her gentle, regular, hygienic response to the infant's physical needs. Here begins the revelation of love human and divine, as the meaning of life, and of law and order as the method of love."

<sup>12</sup> From *Modern Man in Search of His Soul*, by C. G. Jung. Reprinted by permission of Harcourt, Brace and Company, Inc., p. 264.

<sup>13</sup> G. A. Coe, *Education in Religion and Morals*. By permission of Fleming H. Revell Company, Publishers, p. 221.

The basic reality in religion is love. The first deep experience with this reality is the devotion of parents. Therefore parents who have maintained the essentially religious attitudes of helpfulness and tenderness toward their children have laid the very best foundation for the growth of religion in their children's lives. Parents who are able to cherish their young adults throughout the stresses of the adolescent period with an affectionate friendship are continuing religious training in the deepest sense. We cannot overestimate the religious value of a home that knows deep love.

The first great stage in the development of religion ends with the discovery in consciousness that God is love. The second stage is the realization of that love throughout the whole range of human consciousness; reuniting those who, through fear, have been isolated from one another and from nature, in the final reconciliation and atonement.<sup>14</sup>

Another great experience with the reality of love is the first deep devotion to some one of the opposite sex. Many parents fail to see the spiritual significance of such experiences in their children's lives because of some fear of sex left over from their own childhood. All parents need to face quite squarely the fact that the first outgoing love to some one of the opposite sex is typically accompanied by an awakening of altruistic impulses, not only toward the beloved but toward the rest of mankind as well. The transforming effect of love upon the whole of life is closely akin to the religious sentiments of faith and exaltation. Parents should help their chil-

<sup>14</sup> Macmurray, *op. cit.*, pp. 41, 42.

dren to develop the religious quality of these emotions, instead of teasing, belittling, or degrading them by the things said or even by unexpressed attitudes.

Faced rationally, our godlike capacity for bringing new human beings into the world is one of the most eloquent testimonies of our oneness with the creative force, and the manifestations of its awakening in our young people should be welcomed. Coe writes: <sup>15</sup>

The capacity for love between persons of opposite sex, the beginning of which is the central fact of adolescent psychology, is usually treated as a matter of indifference to religion or else as a positive hindrance to spiritual development. In view of the difficulty of controlling this most powerful instinct, it is not strange that ascetic notions with regard to it should have so largely prevailed. Yet the worst evils are always perversions of the best goods. Social immorality is the most deadly of human vices just because human love stands in the closest positive relation to the growth of spiritual qualities. In fact, the higher sentiments that cluster about the relations of the sexes are, in their normal development, precisely the ones that constitute a spiritual as distinguished from an unspiritual life. This is true whether we find the mark of unspirituality in grossness or in selfishness. The great unselfishness that knows no life except through losing its life is not an experience of childhood; it awaits adolescence, and it is an upshoot of our capacity for devoted love to a person of the opposite sex. So, also, it is love that refines away the grossness that lurks within our nature. The lover's reverence for the loved object, of which Plato speaks; the idealizing in which every lover indulges; the quickened sense of beauty which gives an

<sup>15</sup> By G. A. Coe, *Education in Religion and Morals*. Fleming H. Revell Company, Publishers, pp. 265, 266, 267.

"opaline, dove's neck lustre" to the lover's world—all this helps to refine life in general. It spreads through the whole life of lovers and is communicated to the whole of society. As a result, religion is in general promoted by a normal development of human love and is hindered by whatever prevents or degrades it. There can easily be too great separation of the sexes in all the sub-periods of adolescence. Simple, free, unrebuked association between boys and girls, and between young men and young women has proved itself in our American life and education to be wholesome. The reason therefor is the profound psychological relation between love human and love divine. A social life of which the family, with its unity of adults and children, and of both sexes, is a type, is one of the surest safeguards of adolescence, one of the surest nurseries of the spiritual sensibilities.

#### SPIRITUAL EXPERIENCES

What our young adults need is to have in their daily lives all possible forms of spiritual experience. In addition to the various manifestations of human love, rich exposure to the beauty and wonder of the natural universe is also of great value. Surrender to the marvels of natural beauty can also be a soul-stirring experience. Writes John Muir,<sup>16</sup> "Heaven knows that John Baptist was not more eager to get all his fellow-sinners into the Jordan than I to baptize all of mine in the beauty of God's mountains." By keeping the windows of one's spirit "open on the Godward side" one may experience the selfsame emotions that gave rise to great poetry

<sup>16</sup> L. M. Wolfe, Ed., *John of the Mountains: The Unpublished Journals of John Muir* (Boston, Houghton Mifflin Co., 1938), p. 86.



like Tagore's when he called the flowers "love letters from the Creator," Wordsworth's line: "To me the meanest flower that blows can bring thoughts that do often lie too deep for tears," and the psalmist's ecstasy: <sup>17</sup> "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. . . . In them hath he set a Tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."

Reading great literature, listening to fine music, and looking at noble sculpture and painting also enhance the spiritual meaning of the realities they symbolize. In addition they themselves are significant spiritual experiences to be sought for their own sakes.

The Bible itself is among the richest and most inspired of literary collections. Because it is written by numerous authors of varying degrees of excellence, however, parts of it are obviously more inspired than others. Young people who are not forced to accept it all as divinely ordered are free to respond more fully to the passages that are really sublime.

#### EVOLVING THEIR OWN RELIGION

It is not enough for the thinking individual to have manifold spiritual experiences in his daily life. He must be left free to discover their unique meaning for him, and to evolve therefrom his own interpretation of the

<sup>17</sup> Psalm 19:1.



realities. The periods of doubt that many adolescents experience are only a natural part of this process of evolving their own religion. As their capacity for abstract thinking develops, all standards, ideals, and beliefs come in for a share of questioning, especially those held by their own parents. Rather than let these doubts disturb them, parents should welcome them as a wholesome sign that spiritual growth is taking place. Any real reorganization of beliefs leads to some perplexities. The young adult's quest for deeper realizations is apt to be painful to the degree that childhood beliefs were firmly implanted. It is only when the inner conflict becomes so bitter that the young person is afraid to continue his searchings that the situation becomes dangerous. There is then the hazard that the reorientation may be arrested before it is complete.

Reconstruction is apt to remain incomplete because of extreme dogmatism of parents and religious teachers. If dogmatists succeed in clamping their views upon a young person, he may placidly accept profound beliefs which never become a part of his living, his spiritual growth may be blighted and may never become the living core of his own convictions that it should. If such teachers attempt dogmatic coercion and fail, either because of inadequate techniques or the essential sturdiness of the young adults concerned, the young people may rebel against the methods used on them and throw over the religious qualities they deeply need. When this occurs, they too may be permanently stalled in their spiritual development. The tragic results of such ar-

rested development may be seen in many adults of our own generation. Some have continued in beliefs too infantile to evoke their full devotion and affect their ethical living. Others who have replaced their childhood beliefs with materialism or agnosticism appear equally uninspired. Any partial and inadequate reconstruction of religious beliefs is apt to paralyze the individual with permanent cynicism or insecurity and leave him severely unadjusted to the realities he must face.

If he is to evolve a dynamic faith, the young adult must feel completely free to seek those experiences he believes significant and to estimate their value for him. In so cherishing his spiritual freedom, we are giving him experience with one of the most profoundly religious attitudes, respect for the divine spark in every individual. On the other hand, to impose our vision is to deny the other person's capacity to see for himself. As one religious teacher observes: <sup>18</sup>

To impose our beliefs upon a child, even though the beliefs be utterly true, is not to promote the growth of a free personality—it may even be an invasion of personality; it may subject one individual to another instead of emancipating each and every one into full membership in a self-governing society, the democracy of God.

To argue that we already possess the truth, since it has been revealed, and that therefore we ought to impose beliefs upon children, betrays an interesting confusion. The elements with which the argument deals are three: the truth, the pupil, and the teacher who is supposed to bring these two together. What, now, if the teacher is unable to elimi-

<sup>18</sup> By G. A. Coe, *Religion of a Mature Mind*. Fleming H. Revell Company, Publishers, pp. 20, 21.

nate himself from the finished product? What if the teacher comes between the pupil's mind and the truth, and stays there? This, in fact, does happen when the attempt to impose beliefs is most successful. When pupils are tractable, what is the authority to which they submit—what is it, that is, from their own point of view? It is the Sunday-school teacher, the pastor, the textbook, or tradition in the form of hearsay. Even if we train the pupil to say sincerely that it is the Pope, the church, or the Bible to which he submits, this say-so of his is our own handiwork; we have interposed ourselves between the pupil and reality, and we have no guarantee that the truth becomes his own possession.

. . . . .

When <sup>19</sup> we stop to think seriously about faith we discover that it is properly the self-assertion of the deepest things of the individual heart and mind. Though it involves the renunciation of self-will, it is nevertheless an aggressive act. It is the taking of sides in the mightiest conflict of ideals, and the active devotion of one's energy to the chosen cause. Yet our religious education still interprets faith as submission to external authority, still fails clearly to recognize the aggressive element in the social teachings of Jesus. Faith is therefore placed in an apologetic attitude toward the modern mind, and religion remains rather a refuge from social ills than a rebuker and rectifier of them.

#### A LIVING RELIGION

The insight of parents freed from narrow dogmatism and prejudice may be of greatest service in the young adult's search for a living religion. Parents have the responsibility of seeing that their young people do not seek as a refuge from the strain of their own questings through the blind acceptance of some creed, nor the

<sup>19</sup> By G. A. Coe, *Education in Religion and Morals*. Fleming H. Revell Company, Publishers, p. 402.

promise of a life hereafter merely as a retreat from present ills. The most valuable effect of a living religion is the inspiration it affords for actively facing and meeting the demands of life here and now.

The test of religious growth is not what an individual has learned nor the theories he has evolved for himself but what he has become through the living religion within him. The test of religious growth is not what an individual has learned nor the theories he has evolved for himself, but what he has become through the living religion within him. The truly religious man is recognized less by what he believes than by the way he dedicates his life to fulfilling his beliefs. Only when we have found values that evoke our total capacity for devotion have we found our religion. So great is the joy when we evolve those beliefs which give life meaning, we are apt to feel that they are established for all time. This is particularly true the first time we have such an experience. We must help our children guard against becoming so wedded to their own beliefs that to doubt would seem disloyalty. If we who have lived longer have kept growing, we may exemplify the fact that both ideals and religion are dynamic. They not only change us but change with us.

Parents themselves need to increase their insight into spiritual realities not only that they may help their children, but that they may continue to grow themselves. As their young people set forth into lives of their own, many parents face a period of difficult readjustment. Service to their children has in many cases been the most significant thing in their lives, their real religion.

If life is to remain meaningful to them, new purposes must be found. Middle-aged parents have perhaps an even greater need than their young adults to find a living religion that will make their lives shine anew and give them the courage and the power to work for the fulfilment of a better world for all.

#### SUNDAY SCHOOL AND CHURCH

What is the significance of the church in a living religion? Are church and Sunday school necessary or desirable? Here again there are two main camps—those who believe strongly in the importance of formalized religion and church attendance, and those who in their reaction against the first position have underestimated the inspiration to be found in a group vitalized and united by a common vision and a common purpose.

It certainly is a tragic mistake to become so absorbed with the outward forms of religious expression that one mistakes these forms for the living reality. A religiosity that expresses itself in church attendance and monetary contributions, with little or no effect upon the rest of life, cannot be termed religion. On the other hand, only the rarest and most inspired individuals can follow the gleam of their own inner vision without frequent renewal through spiritual fellowship. And such rare spirits may well feel it their obligation to enter some religious group for what they can contribute to its leadership.

Many parents might profitably join their young people in an earnest appraisal of the churches and Sunday



schools in their own community, as well as the outstanding religious trends of the nation. Before we blindly accept the tenets of some church or turn away from all organized religion with the superficial superiority characteristic of many intellectuals, we need to investigate what is actually being done and what ought to be done. We need to read the reports of such organizations as the Federal Council of Churches of Christ in America, the National Catholic Welfare Council, the American Council of Rabbis, and the Committee on International Friendship through the Churches, to name only a few of the agencies through which religion is tackling problems of education and of social, economic, and international relations.

Many parents who have not kept up with the trends in religious education and activity will find in progressive Sunday schools a great advance over the methods and approach of the Sunday schools they attended. More and more churches are to be found where people are exposed to the greatest in religious thought, but left free to evolve their own living interpretations. The great religious and ethical teachers of all times and races can well be studied, not as the end of the quest, but for the light they shed along the way.

One of the most encouraging developments among modern young people, doubtless due in part to such liberal religious education, is a growing disregard for differences in creed and sect and an increasing awareness of spiritual brotherhood regardless of external forms of religious expression. These earnest young people may



go far in overcoming the distrust and antagonism caused by age-long conflicts over creed and dogma, and in making the ideals of unity and brotherly love basic in all great religions a living reality. As one observer of youth records: <sup>20</sup>

There is nothing more inspiring and prophetic of a new day in faith than for an associate of youth, as the author of this volume is, to observe that friendships and camaraderies of the warmest sort are formed by young people for one another without apparent thought of diversities in their religious faiths and their earlier training. Bosom friends are welcomed with open arms pretty largely on the basis of genuineness and worth and good fellowship. Variations in religious backgrounds are taken for granted as inevitable, but these are not only not permitted to stand in the way of mutual friendships, but become frequently the point of departure for much speculation concerning the real underlying essential of any and all religious experience and faith.

Sectarianism and bigotry cannot stand the clear and searching thinking which youth is everywhere devoting to the foundations of its faith, and if anything that approaches a universal religion, stripped of all formalisms and ecclesiasticisms and Phariseisms, is ever to be achieved among men, it will be in considerable part as a consequence of the determined and sincere soul-searching that hordes of youth in our schools and colleges, in common with ever increasing numbers of adult religionists, are committed to.

We must not, because of the one type of prejudice or the other, deny our own young people the inspiration of such searching and such fellowship. If there are still communities where local churches provide no such opportunities for growth, parents and young people to-

<sup>20</sup> Averill, *op. cit.*, pp. 413, 414.

gether might join forces in bringing about the desirable liberalization of some church and Sunday school. One of our country's greatest needs is for citizens free both from outworn dogma and from blind reaction against religion, who have the vision and the courage to create a living religion for today. This is needed as much by those who are complacent but too often stagnating in the beliefs of their fathers, as by those who are drifting through meaningless lives with no faith. Much of the deplored "irreligiousness" of modern youth is undoubtedly a wholesome reaction against having beliefs of other ages imposed upon them instead of being left free to make such vital discoveries for themselves. As Dr. Coe observes: <sup>21</sup>

The actual religion of any age or of any people cannot possibly be transferred unmodified to other peoples or other ages.

Each age must worship its own thought of God,  
More or less earthy, clarifying still  
With subsidence continuous of the dregs;  
Nor saint nor sage could fix immutably  
The fluent image of the unstable Best,  
Still changing in their very hands that wrought.

There is, accordingly, a sense in which we may say that religion needs to adjust itself to the men of every new generation . . . that religion, being a vital process, is incapable of being handed down, like houses and lands, from father to son. . . .

. . . Religion requires readjustment as continuous as the struggle for life itself. A developing humanity implies a developing religion. Faith must ever make new discoveries of

<sup>21</sup> G. A. Coe, *Social Theory of Religious Education* (New York, Charles Scribner's Sons, 1917), pp. 20, 21.

its own essential wealth, and of its inherent adaptability to the whole of developing human nature.

#### A RELIGION FOR TODAY

To enlarge the vision and deepen the purposes of the world today religion needs two goals, the enrichment of personal life, and the dedication of the individual powers so released to creating the Kingdom of God here and now. Some modern churches have been criticized as being no more than social-service institutions. But in administering unto the individual needs of their members, churches are fulfilling the first essential of progress toward a better world. The Master himself said, "I am come that ye might have life and have it more abundantly." Churches that provide wholesome social opportunities for their young people, advice and help on their dating problems, love affairs, and vocational adjustment, classes in family living and individual consultation for those entering marriage,<sup>22</sup> or struggling through difficulties, are making significant contributions toward the actual living of religious principles in ethical relationships, in personal fulfilment, and in growing conceptions of the deeper meaning of love. In addition they are developing stronger personalities to help in the creative evolution of a better world. For those who have lived most richly and fully in their individual lives have the most to contribute to larger social purposes.

<sup>22</sup> Adelaide Teague Case, "The Rôle of the Church in Family Life," *Parent Education*, April, 1938, p. 228.

There is a great need of personalities who can generate a world vision compelling enough so that we long to serve it with the best we have to give. And as we forget our personal needs in such service, we may experience in our hearts the profound truth that "he who loses his life shall find it."

Our young people long for such leadership. In response to a teacher who remarked commiseratingly, "It's a shame you young people have to face such difficult problems," a girl exclaimed with flashing eyes, "A *shame!* I think it's *glorious!*"

His realization of this courageous attitude of modern youth has led Harry Emerson Fosdick to write: <sup>23</sup>

I beg of you, do not let your idea of the church grow stiff and formal. Keep it plastic and vital. . . .

What, for example, is the main fault of the church's appeal to young people? Surely the appeal has been too soft. Come, the church seems to say to youth, you will get into trouble without religion; keep out of trouble; come to us; accept our discipline and be morally safe; in this turbulent world where temptations are so powerful, we offer you a haven of refuge and security. Safety first!—so to multitudes of youth the church seems to speak.

There is no use talking to the best of youth like that. In the stimulating world outside the church, they hear and answer a far different call. Did you ever know a difficulty too hard for a fine youth to tackle if once the difficulty had challenged him? . . . Recall Emerson's words about "men who rise refreshed on hearing a threat." . . . In every high-minded youth some of that spirit resides. . . . I know areas of youth today where Christianity is utterly despised. . . .

<sup>23</sup> Harry Emerson Fosdick, *The Power to See It Through* (New York, Harper and Bros., 1935), pp. 18, 27, 28.

I also know other areas of youth where Christianity is tingling and alive. But it is no dry as dust affair, no playing safe and keeping out of trouble. . . . The vital Christian areas of youth are turbulent. Come within range of them, and you feel not peace but turmoil. They are upset about the problems of war, of poverty, of our appalling economic inequality which condemns so many of them to lost opportunity, about the ineptitude of governments, about the loss of spiritual culture and moral character, and they are saying, If in a world like this one chooses Christ, one chooses trouble.

The challenge of the present crises in both domestic and world affairs may be the very stimulus we need to jolt us out of the ruts of our smugness, to help us pierce through the shackles of outworn ways, and to stamp out the incredible injustices and unspeakable suffering of the world. We must not be content nor let our children be content with being religious in a general, unfocalized way, nor with a private, ineffective sort of goodness. Our effectiveness as exponents of a living religion can best be measured by how much we contribute to such things as better health, food, housing, recreational facilities, and schools, and to creating the conditions that will permit more happiness and justice in the world. Our own satisfactions and our appreciations of the good things of life must be coupled with the aim of bringing all the children of men into their social and spiritual heritage. If our religion is a vital power, we will not rest at ease while there is misery, injustice, and war in the world. Young people and parents need to face the challenge: <sup>24</sup>

<sup>24</sup> Coe, *Social Theory of Religious Education*, pp. 57, 58, 59, 60.



Everything that is worth while, from health to good music, from play to scientific learning, from food to friendship, will be most worth while when the distribution of it is most wide. Here will be found Christian peace because feverish calculation of benefits to one's little self has ceased. Here will grow Christian joy in a fellowship of endeavor so profound that it can rejoice even in tribulation.

Softening the inhumane results of an unjust social order can partially, but not adequately, represent the Christian purpose. Let us teach pupils to respond heartily to the call of distress, but let us not lull them into spiritual slumber by representing charitableness as the luxury of the good.

. . . The vocation of the Christian is not to be as benevolent as an unbenevolent occupation permits, but also to recreate the social system that tends to restrict the sphere of good will in his daily occupation. The social issues of the present, then, must be taken as the call of God to our pupils, and as the sphere of entire consecration to the will of God.

Let us not suppose that a religion for today leaves out the religious values of the past; on the contrary it builds from them, as a living store of materials. It is not new with us, this concern for a more socially conscious universal religion, but has grown and deepened with the ages.

We can trace in the succession of the Hebrew prophets the gradual deepening of the conception of social righteousness, not as an abstract ideal but as the structure of inner relationship between men which creates and maintains the community of social life, and which is the basis of all social fulfilment. The culmination of this development of real religion from its primitive immaturity was the work of Jesus. . . . The Hebrew religion became a world religion through the process of its own self-development.

In trying to understand the revolution in religion which Jesus accomplished in himself and for the world, we must bear constantly in mind the distinction between the religion



of reality and the religion of illusion. There is in the teaching of Jesus no loss of realism; there is no simplification of the question by its transfer to an ideal world of pure spirituality. . . .

It rests community between men simply and solely upon a basis of common humanity, and implicitly it negates the so-called natural ties which unite human beings on any basis of special relation. . . . This attitude is clinched by what Jesus has to say about blood relationships. "Who is my mother, and who are my brethren?" he asked, and replied, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother." . . . The Kingdom of Heaven becomes the universal community of mankind based on the sense of unity between man and man, and expressing itself in the sharing of the means of life to meet human needs. . . . The Kingdom of Heaven, though it is the reality of human life, is yet to be created. The main problem is the realization of the conditions of its creation on earth.<sup>25</sup>

American youth, as Harry Emerson Fosdick has said, are looking for a challenge. They are tremendously interested in making the deepest spiritual vision of the ages a living reality in the solution of our ills. Can there be a better direction for their faith than toward the creation of a nation in which the needs of man *can* be met? When we accomplish this, we unleash love and happiness which are now blocked by inertia and despair. Can today's adults be wise enough to help today's youth find this working religion? It is our challenge!

<sup>25</sup> Macmurray, *op. cit.*, pp. 57-63.

---

# 10

## FINDING WORK

---

FOR his happiness and his self-respect, every mature individual must have a significant task suited to his powers. The work of psychiatrists has revealed that for most people a major part of their emotional life is lived in their job. Considered from the point of view of time alone, at least one-third of the adult's life is spent on the job. If it is in work one loves, a large part of that life is sure to seem significant and to be happy. Next to finding the right mate, nothing is so important for wholesome adjustment as finding the right vocation.

For preventions of personality disorders mental hygiene emphasizes the importance of one's own work just as Stekel does for their remedy. Our work he says is always the best remedy for all nervous disorders, but only *our* work not the work. This secret of success and contentment depends on the ability to find out one's own work.<sup>1</sup>

### THE FACTORS IN VOCATIONAL CHOICE

Because of its basic importance, the choice of a vocation is frequently a most difficult one to make. It is not

<sup>1</sup> Burnham, *The Wholesome Personality*, p. 589.

entirely a question of finding a congenial occupation, even though this consideration is of central importance. An individual's position in society, his economic status, and even more important, his opportunity for service to humanity are also involved.

In addition, there is frequently the difficulty of choice between two or more desirable and advantageous occupations, such as whether to be an engineer or an accountant, a scientist or business man, a teacher or a nurse. Few, if any, can hope to get the necessary training and achieve success in two such occupations, and the necessity for choice frequently leads to painful conflict. Such conflict is often particularly acute in girls with special capacities who want to realize their professional potentialities and be home-makers at the same time, and who recognize the complications inherent in such a dual rôle.

There is also the possibility of serious vocational maladjustment due to unfortunate choice or circumstance. Among the most tragic cases of maladjustment are persons of limited capacity, painfully conscious of their inferiority but struggling desperately to accomplish tasks really beyond their powers, or persons of unusual intelligence and initiative doomed to spend their days in routine, monotonous tasks. If young adults are to choose wisely, they must be helped to see clearly all the issues involved, to evaluate their own potentialities and those of the vocations considered, but be left perfectly free in the final analysis to choose for themselves on the basis of the realistic data at hand.

One successful business man who helped a number of

young people to find themselves professionally is reported to have said: <sup>2</sup>

In all my discussions with these young people who are so anxious to find the right occupation, I try in every way I know to teach them four things. One is that every fellow has to pick out his own occupation. No one can do it for him, safely. The second is that if he is to select his own occupation, he must do some straight thinking for himself about occupations in which he is interested. The third is that if he is to think straight about different occupations, he must somehow get the real facts about them. He needs to gain all the second-hand information that he can about an occupation, and he also needs to gain all the helpful first-hand knowledge he can through his own personal contact and experience. The fourth is that he must make a careful plan for getting the necessary training, and for finding employment in the occupation.

#### CHOOSING FOR THEMSELVES

Experience in dealing with parents and adolescents both in classes and in clinical work have convinced the writer that a surprising number of parents use undue pressure to influence their children either directly or through the intensity of their own desires. An effective presentation of the reaction of young people to parental domination in this important choice is made by the young artist in *Illyrian Spring* whose parents refused to let him study art. He observes,<sup>3</sup> "There's all the difference in the world between teaching people how to behave and dress and all that and trying to shape their lives

<sup>2</sup> *Selecting an Occupation*, Prosser, C. A., and Palmer, R. H., McKnight and McKnight, Publishers, p. 13.

<sup>3</sup> Bridge, *Illyrian Spring*, p. 129.

for them. That's what seems intolerable and really wrong —interfering in the big things."

It is the most natural thing in the world for parents to try to choose their children's vocations. If we still have unfulfilled ambitions, our first impulse is to try to realize them vicariously through our children; if we have met with genuine success, it is normal to want our children to follow in our footsteps and achieve the same security. Or we may want them to avoid areas where we have failed. Our deep desire to protect our children and secure for them a safe berth is apt to make us all conservatives. We are a bit aghast at the thought of our own son prospecting in Alaska, chasing old bones in the wastes of the Gobi desert, or building bridges in the Ukraine. We'd much prefer to see him a lawyer or a business man and safe at home. But if he is to grow in *his* way, we must let him work for the thing that sets him on fire, even if the blaze is a bit terrifying to us. We must constantly remember that no greater blessing can come to our adolescent sons and daughters than finding an occupation that makes life worth living, and that they alone can find it. Yet fathers have been known to refuse to support their sons unless they studied engineering or medicine or complied with other parental demands. In such situations the spunkier youngsters used to find it possible to work their way into the thing they felt fitted to do. Under the present economic situation this is more difficult to manage.

Really tragic results have been reported time and again in cases where the parent has forced the child's

vocational choice. Winifred Richmond relates the case of a boy who almost had a nervous breakdown because his father wanted him to be a doctor: <sup>4</sup>

Charles Z——, whose father, grandfather, and great grandfather have been physicians, had always heard it taken for granted that he would follow the family tradition. His first year at medical school was a nightmare, and early in his second year he was referred to the psychiatrist, who found him on the verge of an hysterical attack because he felt it impossible to go on and equally impossible not to go on. Charles was a shrewd, intelligent lad who could see perfectly well that his father, having made but a poor physician himself was hoping to retrieve the family reputation in his son, but such was his attachment to his father that he did not feel that he could displease him, and he decided to return to school and attempt to graduate.

It is hopeless to expect a person of any age to work hard at something diametrically opposed to what he really wants to do. A girl of sixteen says, <sup>5</sup> "I have a lot of fights with my folks because I won't study as much as they think I should. I just don't want to be a secretary. They seem to think it doesn't matter whether I like the work or not. I want to take up costume designing."

Those who early in life discover a genuine interest that can be developed into their occupations are most fortunate. When this happens, parents should rejoice instead of putting obstacles in their way. Interest is the supreme thing not only for happiness but success. Given two occupations a person is equally well fitted to do, he

<sup>4</sup> Winifred Richmond, *The Adolescent Boy* (New York, Farrar and Rinehart, 1933), pp. 198-199.

<sup>5</sup> Hanover Outline on Personality and Culture, John Dollard.



will make his outstanding success in the one of greater interest to him.

Although the spontaneous vocational interests of many young people are significant indices of possible vocational success and happiness, such interests must be tested and evaluated before they can serve as final guides. One of the greatest services we can render is to help them evaluate the genuineness of these interests and their own abilities. Parents who understand the issue involved but do not seek to voice the final choice, can help them develop the insight and gather the data necessary for making sound choices. Many boys and girls will accumulate and evaluate the necessary information for themselves, others will benefit by the aid of vocational counselors more and more schools are providing. Young people hoping to find a ready prescription for their vocational problems through such service, however, will be disappointed, since not even the best of counselors can or should make the final choice.

#### STUDYING OCCUPATIONS

Many youngsters are attracted to certain jobs because of the prestige or money attached, without any real understanding of the kind of effort entailed or a realistic evaluation of their own powers. If they are to make a sound choice, they must be given opportunity for intensive study of the various occupations and for a realistic appraisal of their own interests and abilities. Fortunately these processes can go on simultaneously. An interest

sufficiently genuine to survive the test of intensive study of an occupation is one of the significant means of evaluating the youngster's capacity for success in it. Therefore, all young people professing an interest in certain vocations should study them carefully. If they become bored with the study, the chances are that they are not really interested in the vocation studied or that they lack the necessary qualifications for success. They should study not only the advantages but the disadvantages of the vocations under consideration, and the amount of time and money required to secure the necessary training. If this looks too formidable, again they probably are not deeply interested.

While making their study of the various vocations, young people should keep in mind such questions as the following: <sup>6</sup>

1. What is the nature of the work? Is it socially useful and necessary?
2. Is it enervating or invigorating?
3. Does it involve eye strain? Nervous strain? Exposure to heat? Cold? Sudden changes in temperature? Dust? Exposure to poisonous gases and materials?
4. Does it involve moving about, sitting down, or standing still?
5. Does the worker receive enough pay to maintain a decent standard of living?
6. What is the pay at the beginning? Does one secure an increase for further experience?
7. Does one receive a pension after some years of service?

<sup>6</sup> Questions adapted from *Bulletin* No. 19, National Association of Secondary School Principals, Washington, D.C.

8. Are the hours of work reasonable? Are labor conditions good?

9. Is there much overtime work? Night work?

10. Is there a vacation period? What length? With or without pay?

11. Does it allow time for recreation, enjoyment of home life, and participation in social and civic affairs?

In seeking the answers to such questions, it is essential to study the literature available discussing the various occupations.<sup>7</sup> There are a number of books which describe in detail the various occupations and consider the advantages and disadvantages of each.<sup>8</sup> Also several periodicals are most helpful and illuminating. Among the best of the periodicals in this field is the *Occupations Magazine* published by the Occupational Conference, 522 Fifth Avenue, New York City, also the *A.V.A. Journal*, *Business Week*, and *Monthly Labor Review*. For most occupations there are professional or trade journals presenting the activities and problems involved.

In addition to books and periodicals, numerous pamphlets and leaflets describing occupations may be obtained free of charge by writing to:

U. S. Department of Labor, Washington, D.C.

U. S. Department of Commerce, Washington, D.C.

American Youth Commission, Washington, D.C.

Federal Board for Vocational Education, Washington, D.C.

<sup>7</sup> It is necessary also to beware of much of the vocational guidance offered through advertising. See the following articles in the *Reader's Digest*: "The Great Psychological Swindle," March, 1936, p. 74; "Fleeing Unemployed," July, 1935, p. 95; "Speech Is Golden," April, 1937, p. 39.

<sup>8</sup> See bibliography, pp. 358-361.

Office of Education, U. S. Department of the Interior,  
Washington, D.C.

State Planning Commission and Departments of Education in every state.

National Youth Administration, State Offices.

Young adults should also seek opportunities to observe and talk to the people engaged in various occupations. In some prevocational classes, periods of discussing and reading about occupations are alternated with periods of visiting industrial plants, engineering projects, newspapers, and watching artists, sculptors, and others at work. Instructors of such classes report the intense interest evidenced by many young people in such activities. They may well be encouraged to make such contacts and excursions for themselves.

It was reported recently in one community that the local engineers and doctors coöperated with the supervisor of vocational education in providing a survey of the various branches of their fields for interested high-school students. Meetings were held where the various branches of these fields and the training required were discussed. These were followed by three weeks of guided observation in various hospitals and the different types of engineering projects throughout the state.

Many colleges are coöperating in the type of Student Career Conference held each summer at Alabama College. High-school graduates are invited to spend several days on the campus, where they meet and talk with people who have followed different vocations.

## PARTICIPATING IN REAL WORK

By far the most valuable test of one's interest in any vocation is getting the feel of it through actually trying it out. The early system of apprenticeship was valuable from this point of view. The shop work provided in some trade schools serves a similar purpose. Participation in the actual industrial, business, or professional world is even more to be sought, however. This can often be arranged during vacations when youngsters are old enough, and under certain circumstances, during the school year itself. So far Russia has taken the lead in providing opportunities for student participation in actual work. Although the pressure for output upon Russia's industrial leaders has been very great, the insistence upon part-time opportunity for student participation has also been universal. This actual experience in the work of the nation is considered an indispensable part of education for the development both of the individual, for his psychological feeling of belonging to his society, and for the building of a sound economic order. It makes for more intelligent and better adjusted future workers.

In our own country, some schools are awakening to the desirability of seeking such opportunities for their students. Antioch and the University of Cincinnati, for example, have highly developed programs of this sort. At Antioch a personnel department places students in positions through which they alternate work and study. The work has possibilities for vocational self-discovery



and also for giving him an understanding of the economic organization of our country. This department also works with the industries to insure their educational point of view in dealing with the student workers. To complete the coöperation, advisory groups from the industries test and discuss the effectiveness of the education given in the college. The result has been an improvement not only in courses at the college, but the businesses themselves have in many instances improved their own educational possibilities, and the conditions of work for all their employees.

In many of the more progressive high schools, the instructors or vocational counselors secured the coöperation of local business men in making opportunities for students to try themselves out in the various occupations. Only students who had demonstrated their ability and trustworthiness were placed in this way. Satisfactory results were reported by both employers and students.

Although in most instances, no compensation was given for the several weeks' service, in a number of cases the student's service was so valuable that he was taken onto the regular staff. One employer was so pleased with a certain student that he financed his way through college in order to have him trained for a permanent position in his concern. Many employers expressed their surprise at the reliability and conscientiousness of the students. Many students considered their experiences invaluable in giving them a taste of what real work means and a better understanding of the advantages and disadvantages of certain jobs.



Where their own communities do not afford such service, parents themselves should take the initiative in seeking to provide it. One step in this direction might be for parents to call together a group of other parents, to meet with business and professional men, vocational counselors, and managers of placement agencies. There is need for coördination of this kind both in the service of youth and of industry itself. Such a committee could be useful in providing opportunities for try-out and for apprenticeship, information concerning opportunities, and the training necessary for jobs, and in facilitating placement itself.

#### WHAT JOBS ARE THERE?

Certainly an important part of the information concerning any vocation is the number of people already so employed and the possibilities of placement. It is very unwise to prepare for a vocation where there is little chance of landing a job, no matter how attractive it may seem. Although the number of openings is continually shifting, there is an effort on the part of Federal and state officials to study and report the trends. Occupation tables can be had free of charge by writing to Federal and state offices mentioned above. They are also published from time to time in the periodicals dealing with vocations. Studying such tables should help young people to be more realistic in their choices and to avoid consequent disappointment.

In studying an occupation through such tables young

people should keep in mind questions like the following: <sup>9</sup>

1. Is this vocation really necessary?
2. Is it a growing or diminishing field?
3. Is it overcrowded, or is there a shortage of workers?
4. Is it stable or tending to frequent change?
5. Is it only local or nation-wide?
6. Is it a stepping stone to something better? If so, what?

Investigations show that technological changes and the resulting changes in occupational demands do not happen suddenly, but typically over thirty-year periods. Industrial and political organizations and their policies influence occupations also. By keeping abreast of trends, therefore, it is possible to adapt to changes in advance and not be overtaken by them.

#### SELF-EVALUATION

For successful choice of a vocation, study of the nature of occupations and probable opportunities is not enough. It is equally necessary that the adolescent get, in so far as he can, an objective picture of his own assets and liabilities. From the point of view of the young adult's personality adjustment it is desirable that as early as possible he face the realities of his own make-up squarely enough to choose goals within the realm of the possible for him. Severe crises sometimes occur simply because the individual has adopted, either through his own or his parents' ambition, a goal he can never reach. Also there can be

<sup>9</sup> Adapted from *Bulletin* No. 19, National Association of Secondary School Principals, Washington, D.C.

tragic waste and grief from entering vocations which do not utilize one's full powers. It is not enough merely to find a job one can do well. Every individual should obtain an accurate estimate of his powers and train himself for the best and most satisfying job within his reach.

There are several ways to make this self-evaluation. A comparison of one's strength and endurance with that of one's peers is comparatively easy. Except where an emotional problem interferes, success in school subjects is some indication of mental capacity. The response of people to one's personality, and one's ability to get along with a group, are important indices of one's personal qualities. The recognition one's artistic or mechanical endeavors have received from co-workers and teachers are also important data in estimating skill. The feeling of satisfied workmanship in the individual is a most important item as well.

Though such data collected from the young adult's experience are a good starting point in self-evaluation, most young people can benefit greatly at this point from the services of vocational counselors. They can give the aptitude tests, achievement tests, interest questionnaires, and personality inventories that may be helpful in diagnosis. Interest questionnaires are also useful in helping the individual discover where his real taste lies. On the basis of combinations of the tastes and preferences of those engaged in certain professions, these attempt to ascertain how well the individual seems to belong to this or that group. Personality inventories are some indication of the individual's adjustment to his inner reality

and to that of the outside world. Though these are not very reliable a poor score indicates that further investigation is necessary. Frequently, when persons who have ability fail in school work, in jobs, or in getting on with people, a personality problem is found. When this is the case, the adolescent must be helped. If the problem is a difficult one, a reliable psychiatrist should be sought.<sup>10</sup> Parents and adolescents alike should have no more hesitancy in seeking help for a difficulty of this sort than for an aching tooth or an infected appendix. Ill-adjusted individuals can be greatly helped particularly when they are young.

#### THE IMPORTANCE OF PERSONAL QUALITIES

Employers are emphasizing more and more the importance of good personal qualities both in securing and holding a job. Such attributes as ability to coöperate, sympathy, modesty, friendliness, and generosity are listed as often as the long emphasized qualities of efficiency, energy, initiative, and dependability. In an investigation carried on over a nine-year period at the University of Wisconsin, 338 representative employers, selected to represent an equal number of large and small establishments were interviewed regarding the qualities they desired in employees. The results indicate that

<sup>10</sup> The National Committee on Mental Hygiene, 50 West 50th Street, New York City, will send information about the psychiatrists available in any locality in the United States.

those people are most in demand who can get along successfully with other people, and that social intelligence will be an increasingly important factor in vocational success. They show concern about such qualities as open-mindedness, loyalty, humor, and neatness in person and dress. More than 90 per cent listed "Knowing how to play" as a desired quality. In general these employers indicated as much concern over *control of emotions* while at work as they did over "*control of motions*," or efficiency.

#### APPROPRIATE TRAINING

After a realistic and satisfying vocational choice is made, the next necessary step is to secure the best training within reach. The above study also reveals that because of the increasing many-sided demands of many vocations, it is desirable, in fact almost a necessity, for young people to be adaptable, if possible, to two vocations. Also, this study indicates that the candidate well trained in the liberal arts and sciences is now likely to have considerable advantage over those who are too highly specialized. Because of the increasing number of college trained people, those lacking a college education are definitely handicapped. The employers interviewed in this study also specified problem-solving ability, the use of correct English, a knowledge of public speaking, and legible handwriting as important for securing the majority of positions. In addition, they stressed the im-

portance of social and recreational experiences that prepare for adequate living, working, and playing with others.

With these generalizations as a background, the young adult needs to get the advice of vocational counselors and of employers in their chosen field. Businesses wishing employees to have particular training can usually suggest a good place to get it. Some even give the time out of working hours to facilitate training on the job.

The individual needs to help himself as well by reading the occupational literature on the training required for the various vocations. The U. S. Office of Education has a good pamphlet on this subject. There are also books and pamphlets describing schools and colleges in most city and school libraries.

In choosing a school, youngsters should have a chance to talk to people who are attending or who have attended those in question, and even more important, if possible, to look schools over for themselves, visit classes, and talk to instructors. There is a tremendous range in social life, atmosphere, standards, methods, and objectives in our American colleges. Whether large or small, traditional or modern, each has its advantages and disadvantages. In general the larger colleges have a wider variety of courses to choose from, and the smaller an opportunity for more intimate personal relations with both faculty and students. All are better in some areas than others. It is essential to investigate fully the strong and weak points of the schools in question and to choose the one best meeting individual needs.



Young people with special talents in art, music, acting, may get training better adapted to their needs by going to special schools in these fields. Good schools of this kind now bring in enough related courses to give the individual a cultural background in addition to special training. In the newer approach to education, any interest can be made the focal point for integrating much related material from other fields.

It is desirable that young people start some degree of vocational training as soon as it is feasible. It is not so important that youngsters select at once the exact vocations they will follow later, as it is to have a vocational aim which will act as an educational incentive and make learning more zestful.

#### THE JOB AS EDUCATIONAL EXPERIENCE

Because of an increasing appreciation of the value of a college education in landing a job, other types of education are apt to be underrated. There can be no doubt of the value of a college education for the enrichment of life, as well as for vocational preparation. But college is not the only place where vital education can be had. As one boy remarked:

Most parents want their children to have a white-collar job—belong to a profession. There are an abundance of those. We need them but there are a lot going out and getting into dirty clothes and working in factories. I am working in a clothing store, but I think I am getting as much out of it as I would out of college. I am learning about life.

This boy is right in his emphasis upon the educational value of experience on a job. A work record in a candidate's history is considered an asset by most employers. Even though the first job may not be in the field of one's vocational choice, the discipline it provides is most valuable. The exacting demands of the real job can scarcely be reproduced in the classroom or even in the try-out job. Moreover, the first experience may help give the orientation needed for finding one's permanent life work.

#### THE RIGHT TO CHANGE

Parents need not be alarmed if their young adults change their vocational interests from time to time, so long as they work conscientiously along the way. It is reassuring to know in a study of the names of *Who's Who in America* it was found that 16 per cent changed their vocation at least twice. One-third made the change before twenty-five, but many of the others changed work in their thirties. Another writer reports: <sup>11</sup>

In an investigation of the personal histories of the ninety-nine men who direct the largest business concerns in the United States, it was found that changing positions did not seem harmful. Only 10 per cent remained in the same companies or allied lines that they entered as young men; the others moved around until they found the jobs that appealed to them.

To the degree that adolescents go on developing and changing, their professional interests and ambitions are

<sup>11</sup> H. D. Kitson and W. Culbertson, "The Vocational Changes of One Thousand Eminent Americans," *National Vocational Guidance Bulletin*, Vol. 1, 1923, pp. 128-130.

likely to change, too. We must therefore not only permit but actually help our sons and daughters to make such changes as they feel necessary. This isn't always easy. We may have adjusted ourselves to a certain goal and spent considerable money on the necessary preparation. For example, a boy recently returned from an engineering school and said: "I'm not going on with engineering. It just isn't for me. The more I know of psychology the more I feel *that* is the field I must work in." The father was taken aback after having financed two years of engineering school, but after studying the situation, he remarked: "What is there for him to do but change?" And the boy made an outstanding success in his new field.

When parents cannot afford to help in such costly changes, young people may find it possible to keep on with the job they have and at the same time prepare for another through evening classes in vocational training offered by most city school systems, or the extension courses offered by universities. Such study is apt in any event to increase their versatility and adaptability, and improve their chances for advancement as well as prepare them for a change in jobs.

#### LANDING A JOB

All young people need to be acquainted with the channels through which jobs are secured such as public and private placement bureaus, advertisements, friends, and relatives. Most colleges and the vocational training schools of large cities have good placement bureaus and

take great pains to find employment for their good students. Though work well done both in school and in try-out or permanent jobs is the best advertisement a person can have, this alone may not be sufficient, especially in times of widespread unemployment. Young people can help themselves by making a study of the techniques of writing letters of application and making interviews. Most of the books on vocational adjustment contain sections on these subjects. The following outline includes points frequently covered in such discussions: <sup>12</sup>

A. Making a personal application

1. Making preparation for the interview

- a. Study the concern from all viewpoints.
- b. Study, if possible, the person you expect to meet.
- c. Ask yourself questions, which you think may be asked.
- d. Dress appropriately.
- e. Be immaculately clean.
- f. Be in an energetic mood.

2. Making the interview

- a. Be on time.
- b. Be courteous.
- c. Be modest.
- d. Use good English and keep voice well modulated.
- e. Be honest in conversation.
- f. Do not knock former employees or employers.
- g. Do not beg for the position.

B. Making a written application

Letter should contain the following items according to the circumstances:

- a. Reasons for applying when letter is written
- b. A direct application in definite terms

<sup>12</sup> *Bulletin* No. 19, National Association of Secondary School Principals, Washington, D.C.

- c. A statement of how one learned of the position if one knows of a particular vacancy
- d. A clean-cut statement of one's qualifications in terms of general education, special training, experience, and personal characteristics
- e. A few references as to ability and character
- f. An appropriate closing expression
- g. Signature

Fathers may also help here by discussing applications and interviews from the employer's point of view. If his suggestions grow out of years of experience as an employer, they should be a very real help.

Unfortunate attitudes sometimes lead young people to refuse the only jobs that are available, and possibly even the only type of jobs for which they are really fitted. Students are often victims of a social attitude which glorifies "white-collar vocations" and belittles all other kinds of work. A recent study reveals the need for greater realism in vocational choice both as to jobs and the individual's capacities: <sup>13</sup>

Lehman and Witty find that the three occupations most respected by both boys and girls in the United States at present are those of physician, banker, and minister. The only occupations listed as "respected" by boys and girls between eight and eighteen years of age, which call for average or less than average intelligence, were those of cowboy, policeman, sheriff, soldier, sailor, fireman, and housewife. It is a severe commentary on the social philosophy to which the mental adjustments of adolescents must be made, that the occupations to which most of them are by nature suited are not "respected" by them.

<sup>13</sup> Carl Murchison, *Handbook of Child Psychology* (Worcester, Mass., Clark University Press, 1933), p. 892.

We all need to do our part in overcoming such unfortunate attitudes. In our complex social order, all useful work deserves respect, for each of us depends upon the work of others. Who can say that the work of a factory hand is less important than that of an office secretary? As Gibran says: <sup>14</sup>

Often have I heard you say, as if speaking in sleep, "He who works in marble, and finds the shape of his own soul in the stone, is nobler than he who ploughs the soil.

And he who seizes the rainbow to lay it on a cloth in the likeness of man, is more than he who makes the sandals for our feet.

But I say, not in sleep but in the overwakefulness of noon-tide, that the wind speaks not more sweetly to the giant oaks than to the least of all the blades of grass. . . .

Increasing specialization robs more and more jobs of their intrinsic satisfaction. Workers who perform only a small and monotonous part in the manufacture of an article cannot experience the joy of accomplishment known to the craft worker of earlier ages. Therefore they have greater need for social recognition if they are to keep their self-respect.

#### MAKING WORK

The tendency of the Federal government to make jobs for the unemployed, and to provide further training for out-of-school youth is highly commendable and should be emulated by local communities. Since communities must support their young people in some way (and far

<sup>14</sup> Kahlil Gibran, *The Prophet* (New York, Alfred A. Knopf, 1923), pp. 32-33.



too often in reformatories and prisons), it is more sensible to do so in the only way that can preserve their self-respect, develop their abilities and produce activity of social worth, that is to provide them with jobs. Unemployed young people should be encouraged to utilize any available education or vocational opportunities so provided. This is necessary not only to keep up their morale but because of its significance in securing a possible job later. The Occupational Trends Study shows that employers recognize the significance of constructive use of leisure time. Among the first questions they ask of applicants is "What have you been doing in the past few months?"

#### THE GIRL'S PROBLEM

The whole question of vocational adjustment is apt to be much more complicated for our daughters than for our sons. Fortunately, in spite of the continuing prevalence of sex discrimination, there is a wider choice for the young women of today than there was in our own youth. Women are no longer limited to a few choices as in the past. Perhaps more important, the combination of an outside vocation with home-making is a more generally accepted pattern. The Lynds write of the change in this regard during the last ten years in *Middletown* as follows: <sup>15</sup>

But as over against this unchanging situation for the males, the sentiment regarding women's working has grown

<sup>15</sup> Robert S. and Helen M. Lynd, *Middletown in Transition*, pp. 54, 55.

steadily more favorable during recent years. Among the working class, the psychological standard of living of the 1920's so far outran any actual increase in male earnings that there was apparently no tendency for women of this group, whether married or single, to cease working; while, among the business class, working at something between school and marriage has become more and more "the thing to do." Even in 1925 there was still something of the "fad" about the vague expectation of Middletown girls of the business class that they would "work" after leaving school, but the sentiment in favor of working was spreading steadily among them. The following statement by a young businessman in 1935, typical of several comments on this point, reflects the continued growth of this sentiment: "The girls I knew here ten years ago took up careers largely as a protection against failure to marry and similar contingencies. Now those who plan to work are nothing like so much confined to the hopeless."

It was also estimated by the Women's Bureau at Washington late in October, 1937, that one-fifth of the women in the United States are gainfully employed, and that more than one-third of this group of 10,752,000 are homemakers also.<sup>16</sup>

It will probably have a wholesome effect upon the development of many women that they need no longer be limited to home-making alone. To be truly happy each girl, just as surely as each boy, must be helped to find the particular endeavor that most challenges her interest and power. The importance of a vocation in the satisfactory adjustment of many women is brought out by the results of Terman's questionnaire circulated among a large group of college girls. In answer to the question, "Do

<sup>16</sup> *Denver Post*, November 1, 1937. Associated Press dispatch.

you prefer the duties of housewife to those of any other occupation?" only 19 per cent said "yes" and 71 per cent said "no."

In a study made by the New York City Bureau of Vocational Information on 100 professional women it was found that for less than 10 per cent their work was activated by financial necessity. They were carrying on their professions because of the self-respect and satisfaction it gave them and to a less degree for the extra comforts and opportunities they could bring their families. These women had an average of two children each, and two-thirds carried full-time work. All felt the need of a cordial attitude of their husbands toward their profession. Our sons as well as our daughters need to understand the importance to women of having a vocation of their own.

On the other hand, it is far from certain that outside work in addition to home-making will make for the greatest happiness of all women. Many undoubtedly do find their vocation with sufficient fulfilment and self-realization through the offices of wife and mother.

Beulah Amidon presents the problem in the following contrasting pictures: <sup>17</sup>

#### JANE SMITH

##### *Out in the World:*

Graduated from the state university, 1917

Worked on the local paper, 1917-18

Got a humble job on a city paper, 1918-19

<sup>17</sup> Beulah Amidon, "Education and Vocation for Girls," *Survey Graphic*, Vol. 57 (December, 1926), pp. 304-305.

Married Richard Roe, rising young journalist, 1919

Got a raise. So did Richard. 1920

Took a staff position on a weekly magazine. Richard got another raise, 1921

Daughter arrived. Jane took four months off, two before and two after, and then worked part time two months. 1922

Jane got a raise. So did Richard. 1924

Son arrived. Four months off again, and two months' part time. 1925

*Present Status:*

Jane is earning \$250 a month, Richard \$350. They have a sunny six-room apartment in an unfashionable neighborhood with the use of the backyard. Their daughter is in nursery school, 8:30 to 1 daily, under the best modern care, physical and intellectual. Cost, \$50 a month. A housekeeper who has had two years' hospital training cares for the baby and does the general housework at a salary of \$80 a month with board and room. Laundry and heavy cleaning are done by Mandy one day a week, \$4 and carfare.

ANN BROWN

*Safe in Woman's Place:*

Graduated from the state university, 1917

Taught in local school, 1917-18

Promoted. "One of our best young teachers—I'm afraid the city schools will soon take her." 1918-19

Married John Doe, rising young journalist. Gave up teaching job, moved to the city with John, and undertook housekeeping job. 1919

Housekeeping, bridge, clubs, etc., 1919-21

Daughter arrived. John got a raise. 1922

Son arrived, 1925

*Present Status:*

John's salary \$250 a month. They live in a four-room bungalow on a tiny lot in an unfashionable suburb, so

far out that theatres, concerts, lectures and old friends are beyond reach. Ann "does all her own work," except the washing and sometimes part of the ironing for which she has a woman who "comes in," half a day a week, cost \$2 and carfare. Daughter is unhappy, whining, bad-mannered, a nuisance rather than a joy. Ann worries about her cruelly, realizing that to have a happy, joyous child one must spend more time and money and patience and thought than she can give her little girl.

On the other hand, a professional woman who married and had to give up her profession to care for her children writes: <sup>18</sup>

Marriage without children is an entirely different institution from marriage with children. In this day, any woman without children can run a house and prepare meals with never a previous peep into a kitchen, and have a career—if her husband isn't a fool. But no matter how many electrical devices a mother has, no matter how much prepared biscuit and gingerbread dough she can buy in cans, there is no machine for changing diapers and wiping noses, no automatic nurse for the sick. For a woman from twenty to forty or twenty-five to forty-five, motherhood, in the plural, is still a full-time job. . . . I used to think I was rather stupid not to have realized from such close observation as I had the winter I was tutoring in the country what motherhood entails. But I was no more stupid than F. is, and I think her rather bright. She comes out for week-ends. She sees the children come in and go out. To her they are children—running-in-and-out, a little annoying but of no consequence. To me they are Dan and Page and Mark. Dan has on only a sweater. He has been sniffing; he must put on his wind-break. Page has on a heavy sweater under her coat. She must take it off. Mark would be running out without any-

<sup>18</sup> Worth Tuttle, "A Feminist Marries," *Atlantic Monthly*, Vol. 153 (January, 1934), pp. 73-81.



thing on if I didn't watch him. He must have his extra orange juice and viosterol at eleven; all three must have calcium after lunch. There are frequent calls for me, frequent requests. But, because I can sit for sometimes as long as fifteen minutes on a Sunday morning and talk about books, F. says, "Well, but why *can't* you write more with such a good maid in the kitchen?" She doesn't see, any more than I once saw, that to a mother a general maid is no more than a secretary is to a busy man of affairs, even the best doing only the routine work of a house that doesn't necessarily touch the business of motherhood. . . .

A practising wife-and-mother, it seems to me, is absolutely necessary in the present scheme of things; even in a possible communistic world to come she would still be preferable to the institutional matron. For, no matter how hackneyed the statement—*life is just a matter of discovering the truth in platitudes!*—there is no bigger job, no better job, for woman as she is designed than the complex one of wife and mother. For women cannot utilize the mechanisms they have for bearing children and live the lives of men. Only women who cannot or will not have children can have that freedom of mind and body that men have, can do their best mental work in those years during which a man does his. Women who can turn their children over to nursemaids or to state institutions can approach that freedom, but even they cannot achieve it.

Home-making seen in its true significance is the very highest and most exacting type of profession. So conceived, it may well enlist the faculties of the most highly endowed women. Helping individual family members realize their best potentialities and cultivating happy relationships between them, remain the central tasks of the home-maker, but these are no longer delimited by the walls of home. Rather, as the influences affecting family life come from far and wide, her responsibility



reaches out into the community and the world. No executive has wider or more varied demands than the home-maker who is alive to all the ramifications of her job.

In the home-maker we need not a specialist in one narrow field but one who recognizes a complex of relationships of which the individual in the family is the center, who sees all knowledge as a possible source of improvement in family living, who knows the problems of the family and further knows the expert to turn to with the demands for a solution of them. She is not a specialist in nutrition, in household management, in child care, in social work. Her task is that of correlation, of synthesis. Her most important work is that of director of family relations, and of family consumption. Her essential equipment is a philosophy of living, a philosophy of consumption based on ideals of efficiency, of utility, and of social values. Her object is the development of a social theory and a social practice of consumption and the betterment of human relations as they affect the family and the home.

The new home-maker will take her place as a director of family consumption, as the representative of the socially minded consumer, as the student of family relations, and as the laboratory worker in experiments in family living. All professions have been built out of small beginnings. In the case of the home-maker there will be the difficulty of differentiating the real professional and her coöperating assistants from the supported do-nothing wife. But the public will learn to see the difference and to place a relative value and recognition upon the services of each. Home-making will be a profession carried on by a selected group of individuals confining their activities to a well-recognized field centering around the home and having a definite preparation for their work. The family, the home, and the city, which in one sense is merely an extension of the home, need women of leisure with the point of view of the family and

of the consumer, with trained minds and a social outlook, who may act as leaders of public opinion and as initiators of new activities, as social engineers, working, in what will be for many years an unpaid profession, for the betterment of family living.<sup>19</sup>

#### EDUCATION FOR FAMILY LIFE

Realization of these facts has led one woman to set down the following list of "credos":<sup>20</sup>

I BELIEVE that a girl's education is neither less important than a man's nor equally important. It is twice as important.

I BELIEVE that modern woman has a double rôle to play, and if she be coached in only one part, she is likely to make a failure of both.

I BELIEVE that motherhood is a profession, and house-keeping an occupation.

. . . . .

I BELIEVE that all young women *who have the desire, ambition, hope, or dream of becoming mothers* should, in addition to any purely intellectual or specialized education they desire, have training also in domestic management, home nursing, child care.

I BELIEVE that the best wives and mothers are those women who have had domestic training, either in youth under the tutelage of a mother clever in household crafts, or later as adult students; who have had the broadening cultural experience of four years in college; and who have had some experience in the outside economic or professional world.

I BELIEVE that for a girl a few years of self-dependence in the economic world are more valuable than any amount of travel. A girl who goes straight from home or college into marriage is curiously narrow-minded. Her view of life is too domestic or too ethereal.

<sup>19</sup> Beulah Amidon, "Education and Vocation for Girls," *Survey Graphic*, Vol. 57 (December, 1926), pp. 304-305.

<sup>20</sup> *Ibid.*, pp. 304-305.

This creed seems doubly wise in emphasizing the importance of training not only in domestic arts but also in cultural and professional pursuits if young women are to be really adequate both as human beings and as mothers.

Many progressive secondary schools are endeavoring to meet both needs by adding courses in child care and home-making to their cultural and vocational courses. Several women's colleges have developed work of this kind with emphasis on the adjustments necessary for keeping up intellectual and vocational interests along with home-making. Classes in child development have been introduced also in a number of coeducational institutions of higher learning and in many high schools. With the spreading realization that home-making in the highest sense is a task worthy of the mature effort of both men and women, many men have also become interested in such work, and it is reported that the number enrolling in home-making classes both in colleges and high schools is increasing. Although too many of these courses still focus upon facts and skills rather than the insights and attitudes necessary for successful family living, the tendency to provide them for both sexes is most encouraging. Home-making is the profession in which the largest part of our population is engaged, whether or not they accept all the manifold responsibilities it entails. The spread of education for family life may be a help also in giving it the central emphasis it deserves as the basic factor in individual happiness and in the development of our society.

What many home-makers need even more than actual help are recognition and respect for the importance of their job. Only rarely can one really appreciate the work another does until he has actually participated in that work. Both men and women are too prone to think of one another's jobs as sinecures in comparison with their own. Most of us long particularly to have our mates understand and respect our occupations. This can be more readily fulfilled when each married woman has or has had some experience in an outside profession or business, and each married man has or has had some genuine share in the profession of home-making. Even if both tend to specialize more and more in their own spheres as the demands of each increase, mutual understanding and appreciation will have been established, and psychological sharing will continue.

Where participation in the actual work of the home is not necessary, men can play a significant part by genuine coöperation in planning and sharing responsibility. This may frequently be more valuable and more appreciated than the sharing of tasks themselves. One industrial engineer took delight in organizing his home on a more efficient basis. He was just as pleased when the dish-washing time was cut in half as he was when time-saving devices made his factory more efficient. His wife had more time and energy to play with him. As the masculine taboos are lifted, some young men will find as genuine a satisfaction in participation in home-making as many young women find in the work of the world outside.

---

With increasing economic pressure and with a wider realization of the importance of congenial work for every human being, more and more young women will probably maintain outside vocations along with home-making. If the home as we know it survives, it will be in part because men have responded, not only by adjusting industry to the claims of motherhood, but by themselves participating more actively in the work and the responsibilities of the home. Unless men actively coöperate with the young women who hold the vision of the creative home, their enthusiasm may be engulfed by the zestfulness of the outside job. On the other hand as women assume more responsibility in the outside world and men a greater share at home, there may well come a deeper understanding by each sex of the distinctive and valuable contribution of the other, and a vivid enrichment of life in both community and home.

---

# 11

## FINDING LOVE

---

A HAPPY love relationship at the adult level is one of the greatest sources of joy, inspiration, and energy that life offers. Such a relationship is within the reach of all individuals who are fully matured emotionally and who understand the significance of love in their life. But the attainment of emotional maturity and preparation for marriage cannot be left to the later adolescent years. All the emotional experiences of life are in the deepest sense a preparation for marriage. The experiences of the adolescent period have direct bearing upon happiness in marriage. Therefore the concern of young people over their relationships with the opposite sex bespeaks their wisdom. They are putting first things first more surely than parents who seek to soft-pedal and postpone this interest.

### HOW MUCH PETTING IS THERE?

Sooner or later every adolescent and his parents will come face to face with problems surrounding sex development. Parents are likely to become agitated first of all over the question, "How much petting is there now-



days?" Petting means any form of intimacy between the sexes. In the Middletown High School it was found: <sup>1</sup>

The approaches of the sexes seem to be becoming franker. Forty-eight per cent of 241 junior and senior boys and 51 per cent of 315 junior and senior girls marked "true" the extreme statement, "nine out of ten boys and girls of high school age have 'petting parties.'" . . . There is a small group of girls in the high school who are known not to allow "petting." These girls are often "respected and popular" but have less "dates"; the larger group, "many of them from the 'best families,'" with whom "petting parties" are not taboo, are said to be much more frequently in demand for movies, dances, or automobile parties.

In *Middletown in Transition*, a study made by the Lynds ten years later, it is reported that petting is taken for granted as a part of a date. Although it is certain that this situation may not hold true for other localities, "Middletown," being a rather typical city, is not likely to be much more extreme than others.

We cannot be sure, however, just how much more petting there is now than there was in earlier eras. Petting is but "a new name for an ancient game." The parked automobile is certainly not more intimate than the "bundling" practices of Colonial New England. In spite of the prevalence of early marriage in those days, there are sixty-four recorded instances of the "sin" bundling and petting led to in a New England town between 1761-1764.<sup>2</sup>

<sup>1</sup> Robert S. and Helen M. Lynd, *Middletown*, p. 138-139.

<sup>2</sup> C. F. Adams, *Some Phases of Sex Morality and Church Discipline* (Cambridge, J. Wilson and Co., 1891), p. 21.

Of the period of our own youth one mother remarks: <sup>3</sup>

It is often asserted when two or three are gathered together, that times are bad with the younger generation. Just wait, they tell me, until your own daughter goes to a road-house at two o'clock in the morning—and the implication is that if she escapes the consequences it will be only by luck or by a wisdom we shudder to think our daughters possess. But when I have pressed for instances it appears that my friends have no particular daughter in mind, just at the moment, only the younger generation in general. . . . Perhaps these nice women who are so perturbed by modern youth were not rebels when they were young, but I was, and most of the girls I knew represented a sharp divergence from their parents. To be sure, we did not tipple in road-houses: on the contrary, we were undrunken beyond belief. But I do not think that mothers of girls petting in parked cars find their daughters more headstrong and incomprehensible than our mothers found us. If they did not sit talking about us over their cups of tea, I imagine it was because they were too much hurt by our goings-on to wish to discuss them. . . .

This hushed attitude about the wildness of youth in earlier eras served to soft-pedal the whole subject and to give the impression that it was the exception rather than the rule, whereas the modern open-air attitude toward sex combined with various scientific investigations of the subject have combined to bring it into the limelight. Nevertheless, the combination of omnipresent love scenes on the radio and in the movies, the quick privacy possible in the automobile, and the problems of delayed marriage, would appear to make some increase in petting almost inevitable. Considering the degree of

<sup>3</sup> Alice A. White, "Modern Daughters," *Forum*, January, 1932.

stimulation, temptation, and strain to which our young people are subjected, the degree of idealism and chastity one finds among them is indeed surprising.

Since our own young people are exposed to much greater temptation than those of a generation or so ago, it is the more necessary that we help them establish the only thing that will make them really safe—standards they themselves evolve. As Goethe once observed, everything that liberates the heart without a parallel growth in self-mastery is pernicious.

#### YOUNG PEOPLE'S CONCERNS

From junior high school on, typical young people become more and more concerned with the petting question and the possible effect of intimacies upon their present and future lives. After talks to students on dating problems one is deluged with questions like the following:

##### *Junior High School*

1. What do you say if a boy asks to kiss you good-night?
2. How many dates should a girl have before she allows a young man to kiss her, if at all?
3. When the boy insists and you like him, what will you do?
4. If you take a girl to a movie, is it all right to hold her hand and put your arm around her?
5. Is it proper for a boy to kiss a girl just for good-night?
6. If you kiss a boy, they always talk about you, and if you don't want them to kiss you, what can you do because they get mad?

7. Do you think it is silly for a boy and girl to dance cheek to cheek?

8. How soon does a dame expect you to start "pitching woo"? Seems like if you don't, after a while she gets hard up.

*Senior High School*

1. Why do people pet?

2. What about kissing and petting on a first date? In public?

3. What should you do when you get that intense feeling?

4. What about pre-marital experience?

5. What age for marriage?

6. Qualifications for marriage?

7. What are the results of petting? Do boys respect a girl they can pet with?

8. Will boys continue to date a girl they can never kiss?

Parents who can talk with their boys and girls will frequently be surprised at the insight shown by their young people. For example, a class of high-school juniors made the following list of reasons for petting:

1. To keep up with the gang and be popular

2. To make up for personal lacks

3. Nothing else to do or say—generally bored

4. Curiosity—to find out about things

5. For the "physical and mental pleasure" involved

6. Mutual attraction—fond of some one

These answers suggest that at least by the tenth or eleventh grade many boys and girls recognize the reasons for petting. They are also aware that there are two kinds of petting. One type is a sincere expression of mutual attraction and affection. The other type is carried on for one of the extraneous reasons listed above and con-

sists merely in the excitation and exploration of sexual sensation, rather than in the expression of any real feeling for one another.

#### HOW PARENTS CAN HELP

To be of real help to their young people in meeting these problems, parents must be aware of three things: (1) the intensity of the desire of every boy and girl to be popular and, on a deeper level, to win love; (2) the tendency of those who feel most inadequate to go to unwise lengths; and (3) the danger that their own too rigid attitudes may be instrumental in bringing about the extremes they fear.

The potency of desire to be popular is brought out clearly by the Lynds' study: <sup>4</sup>

Group compulsion is apparently a potent factor, particularly among the girls. Forty-seven per cent of 241 junior and senior boys and 65 per cent of 315 girls marked "true" the statement, "most girls allow 'petting' not because they enjoy it but because they are afraid they will be unpopular if they refuse." Thirty-four per cent of the boys and 24 per cent of the girls marked it "false," 17 and 9 per cent respectively "uncertain," and 2 per cent of each did not answer. Eighty-six per cent of the 177 boys who had "taken part in 'petting parties'" said that they did it for the sake of "having a good time," and 8 per cent because they were "afraid of being unpopular," while 48 per cent of the 159 girls said that they did it for the "good time" and 36 per cent for fear of unpopularity.

This illustrates the compelling force of group mores, and the fact that though girls who don't pet are respected

<sup>4</sup> Robert S. and Helen M. Lynd, *Middletown*, p. 138-139.

and receive some invitations, they are sought after considerably less than those who do. The following letter shows what a compelling force the need for love may be: <sup>5</sup>

Will you please tell me just what you think about petting? Do you think there is any doubt about boys liking a girl better if she pets to a certain extent? After all, every one likes to be loved, and when a boy takes a girl out and shows her a good time, why shouldn't she be willing to be agreeable and pet a little?

Of course, boys respect a girl more if she does not, I realize that. But personally, I would rather be loved than respected. And if they love you, they are bound to respect you some, but because they respect you doesn't mean that they love you.

I have just lost one boy that I really cared for, all because I wouldn't pet with him. . . . Now I'm so blue I don't know what to do. Other boys don't seem to interest me. I guess that will soon be over because I am still young and silly. But I am not so silly as to make the same mistake twice. Hereafter I pet. . . .

It is obvious that adult admonitions are not likely to override the compelling need to conform the adolescent group code coupled with this deeper need for the experience and reassurance of love. We are helpless before the force of such needs. We can drive them under cover with the unfortunate accompaniment of guilt feelings: we cannot eradicate them.

Those young people who feel least sure of their parents' love are frequently the ones who have too great a craving for sex love, and who are most likely to sacrifice standards they themselves believe in to have it. Parental criticism

<sup>5</sup> Blanchard and Manassas, *New Girls for Old*, p. 65.



and emotional storms brought on by even the mildest forms of sex intimacy, real or suspected, particularly on the part of a daughter, are enough to make her feel she is rejected because of her unpardonable "sin." These very worries may lead her to desire even more the only reassurance she knows, the caresses of her boy companion.

On the other hand, when the young adult has the assurance that her parents will always love her no matter what she does and are not too horrified at occasional lapses from the standards they hold, she will not be too distraught by an unsatisfied need for security. She will know she is worth caring for even without petting and will be more likely to have the courage to give up a boy friend rather than sacrifice her own standards; she will be really secure in herself.

For young people who have satisfied their yearning for their parents' love and approval, and who have developed many interests so that they need not depend upon petting as the only way to attract and hold a sweetheart, sex love will fall into its proper place as an important, but not the only, good in life. They will be able to act upon such advice as the following: <sup>6</sup>

Don't let yourself dwell on your sex life. Don't put yourself to sleep at night wondering why it is you haven't found some one yet, and so on. . . . If you think too much about it, mull it over and discuss it with yourself and your friends, you will find the whole matter looming larger and larger in your consciousness. Each boy friend will become more important than he deserves to be. . . .

If you have filled your life with other thoughts and ac-

<sup>6</sup> Hanover Outline on Personality and Culture, Robert S. Lynd.

tivities, and have become self-sufficient, then you can be active when that is called for, and passive too. You won't find it a tragedy if he doesn't call you up. If he has disappointed you on a date, you will find you are able to ignore him for a while to punish him. You will be poised and gay because you have the situation (and yourself) well in hand. And above all, you will be a person in your own right, with interests and activities all your own, quite independent of any man. Be a person as well as a woman. Be complete in yourself, and you will be wanted more than you want—and valued the more therefore.

#### MAKING A CODE FOR PETTING

When a reasonable degree of personal adequacy has been achieved, young people will be more able to consider objectively the deeper issues involved in formulating the code they wish to live by, and equally important, to live up to that code. To make a code it is necessary first of all to consider the purpose one has in mind. Here the emphasis should not be the negative one of avoiding "sin" and the "wages of sin," but the positive one of insuring for one's self and one's partner the greatest possible present happiness and the highest future fulfilment.

In thinking things through, young people need to know facts and to face them quite squarely—that the biological purpose of petting is reproduction, whether they themselves intend it or not; that the creative power flowing through them is one of the most potent forces in the universe; that it is very easy to be completely carried away once the full current is turned on; and that in order to retain control they must learn to recognize the stop signs in themselves and in their partners. They

also need to read figures on the incidence of illegitimate babies born each year in spite of supposedly "safe" methods of birth control. They need to know the facts about venereal disease.<sup>7</sup>

However, in their concern for the safety of their sons and daughters, parents must guard against overemphasizing such dangers. If fear is established as the dominant element in control, it may rob our young people of the really fine experiences they need in their growth toward emotional maturity. A deep-grained fear of sex interferes with a wholesome marriage relationship. It is far more desirable that our adolescents take some reasonable risk but come out emotionally mature and with their capacity for mate love unimpaired, than that they live overly protected lives and avoid the risk at the expense of the far graver danger—emotional immaturity.

Not infrequently parents become unduly upset over perfectly innocent activities. One father's self-control in a really alarming situation was well rewarded. Upon getting up in the middle of the night he noticed his daughter's door ajar and discovered she had left the house after he and every one else had retired. He waited in tense anxiety until she came tiptoeing in at five A. M. With great effort he maintained his calm and asked, "Where have you been, Mary?" She answered nonchalantly, "Oh! Dick and Ned bet Ellen and me that we wouldn't have

<sup>7</sup> Margaret Culkin Banning, "The Case for Chastity," *Reader's Digest*, August, 1937.

Alice V. Keliher, *Life and Growth*.

Thomas Parran, *Shadow on the Land* (New York, Reynal and Hitchcock, 1937).

the grit to go on their milk route with them. But we did. We just finished and it was fun!"

#### THE NEED FOR EXPERIENCE

We must also keep in mind that some experience is necessary to the important safeguard of first-hand understanding. As one young woman remarks,<sup>8</sup> "To say that wisdom is the result of experience is an aphorism, yet there seems no reason why it should not apply to love as well as to any other field of activity."

It is undoubtedly true that the girl who has had much association with boys both at home and in coeducational schools understands masculine attitudes far better than a girl who has been guarded from contact with boys. A naïve girl may not quite understand the point where petting stops and seduction begins. Her eagerness to be liked, when she is for the first time free to go with the opposite sex, may lead her to bestow favors too freely where her more sophisticated friends would refuse.

It is equally important, however, that our girls and boys recognize the sincere relationships where petting expresses real affection. Some experience with this type of petting is probably necessary for their understanding of the meaning of love and their growth toward emotional maturity. Let it be quickly added, however, that the caresses need not reach the stage called "deep petting" in order that the desired understanding and de-

<sup>8</sup> Constance Cassady, "Youth Faces the Sex Problem," *American Mercury*, April, 1936.

velopment be achieved. Psychological understanding, which after all is the main objective, may be obtained without anything approaching the complete physical experience. It is true that we appreciate music as never before when we have made even a simple bit of melody ourselves, but it is not necessary to have composed a symphony to vibrate in harmony with Beethoven's torrential emotion.

#### KEEPING THE EMPHASIS POSITIVE

For present safety and future happiness nothing is more important than maintaining a wholesome and positive attitude toward sex expression. Parents should use every means possible to keep before their own eyes and those of their young people the beauty and the sacredness of the ultimate goal of love. It will help also if parents see the beauty in many of these youthful love affairs. First love affairs usually contain some, if not all, of the majestic elements of mature love, and even when they are crude they are still one manifestation of the creative force of the universe. "Instincts are divine commands from nature to the individual."<sup>9</sup>

Parents who have achieved essentially wholesome attitudes themselves will likely have sufficient sympathy to invite confidences from young people on their experiences and on the evaluations of those experiences from which their code will grow. Parents who have such an

<sup>9</sup> Donald Culross Peattie, "One Way to Chastity," *Readers' Digest*, Vol. 31 (December, 1937), pp. 30-33.



opportunity may increase their understanding by considering such questions as the following.

#### WHAT IS CHASTITY?

If chastity is to be established as an ideal, some consideration of its real meaning is essential. In essence chastity means that caresses are given only when they symbolize a really sincere relationship and are an expression of the total personality, mental and spiritual, as well as emotional. In his book *Reason and Emotion* John Macmurray writes: <sup>10</sup>

Let me come straight away now to the one really positive thing I have to say about sex morality. Its true basis is the virtue of chastity. And I want to explain what I think chastity really is. That I can make it very exact and clear I am not sure; but perhaps I can put you on the track of something that is absolutely vital. In a word, then, chastity is emotional sincerity.

We know pretty well what we mean by honesty, or *intellectual* sincerity. You will remember that I insisted earlier that the moral standard of Europe was an intellectual one. On the intellectual side our moral development has made us very sensitive to the intellectual values—the virtues of the mind. Telling the truth—the honesty of the mind—is I think the virtue to which we are most sensitive. We hate and despise the liar, and we recognize his duplicity easily. We feel in our bones that lying is shameful, despicable, and immoral. What, then, is lying? It is expressing what you do not think, pretending to believe what you do not believe. That is what I mean by intellectual insincerity, the dishonesty of the mind. By emotional insincerity I mean the parallel of this in the emotional life. We are emotionally insin-

<sup>10</sup> John Macmurray, *Reason and Emotion* (New York, D. Appleton-Century Co., 1936), pp. 127-129.



cere when we express a feeling that we do not feel. If honesty is expressing what you think, chastity is expressing what you feel.

### DOES CHASTITY MAKE FOR HAPPINESS AND FOR GROWTH?

The definition of chastity as "emotional sincerity" illuminates all the following questions taken from two excellent books on the love problems of youth.<sup>11</sup>

#### *Sensual or Spiritual?*

1. How far is the petting a matter of sheer sensual gratification, without any particular respect for the person concerned, and how far is it a natural expression of an understanding which has grown up in the realm of the spirit, and which has become something rarely beautiful and respected? Groups which have discussed the matter have always come to the conclusion that where there was real love of this latter sort, the physical expression was much more justified. They have said that the first type tends to cheapen both persons concerned. It tends to prevent their ever developing a finer comradeship.

#### *After-taste?*

2. What sort of a taste is left in the mind as one looks back upon the experience? Some young people report who have tried such relationships once or twice and finding that they had a sort of "dark-brown taste" the next morning. They had a slight revulsion of feeling; they wished they hadn't done it. In all honesty they could say when a similar situation arose, "Nothing doing; I don't like after effects." Others under other circumstances, after the fun of talk together and play together and work together, that the lingering good-night which brought hands and perhaps lips to-

<sup>11</sup> G. L. Elliott and H. Bone, *The Sex Life of Youth*, Commission on Relations between College Men and Women of the Council of Christian Association (New York, Association Press, 1929), pp. 66-72.

gether, made a fitting ending. It became for them, as they thought back upon it, as beautiful as the far-away music of a violin over a lake at sunset time. They found it sheer beauty. The feeling which the experience leaves is not the only consideration but it should be honestly taken into account.<sup>12</sup>

3. Is your action merely the demand of a partial segment of yourself that goes on a lark to have a good time, as in the case of prostitution, or is it the expression of your whole self?

4. Is your course of action rationally chosen, carried out with clear conscience, and not condemned by any portion of your own nature?

5. Is it mutual or one-sided, and does it mean the same thing to both parties?

6. Is it ragged, unesthetic, furtive, half-ashamed, deceitful, or open, honest, sincere, and whole-hearted?

7. Judged by its results, is it a satisfying, completing fulfilling of life at its best, or does it leave one in a high state of nervous tension, unsettled and unsatisfied?

8. Is it such a course that some day you could whole-heartedly recommend it to your own son and daughter?

9. Does it make for spiritual growth or regression?

10. Does it lead merely to the demand for ever fresh thrills, for erotic novelty, for wandering and promiscuous sensual satisfaction, or does it furnish the drive and inspiration for spiritual adventure in creative friendship and growing interests of such range and depth that they lead on to the further conquest of life?

It is when the petting is not the expression of sincere feeling, but of only a segment of one's personality that a bad after-taste is most likely to be left. Only when it is sincere on both sides can it be a "fulfilling of life at its best" and make for spiritual growth.

<sup>12</sup> Sherwood Eddy, *Sex and Youth* (New York, Doubleday, Doran and Co., 1928), pp. 60-67.

---

WHOLESOME DEVELOPMENT THE  
BEST SAFEGUARD

Parents would do well to pause over the suggestion that petting, when it is an expression of the whole personality, can "furnish the drive and inspiration for spiritual adventure in creative friendship . . . and the further conquest of life." Really fine emotional experiences with the opposite sex are essential to wholesome emotional development. If our young people are to achieve a happy marriage, they must be emotionally mature. If they feel free to enjoy the beauty of their early loves, without the inhibiting feelings of guilt and shame, they will be more certain to reach the important goal of mature mate love and its transfiguring power.

Sincere love at any level is one of the best safeguards to chastity. When one truly loves, chastity becomes a covenant with love itself, and the ideal of living true to one's love is one of the strongest motives in life. True love cherishes the welfare of the beloved, against all things, even the impulses of love itself. Love is a stronger motive than fear. Therefore, if we would have our children really safe, we must give them an opportunity to grow in love. Floyd Dell writes on this subject: <sup>13</sup>

The normal growth of heterosexual passion in young people is an insurance against illegitimate or premature parenthood. Preposterous as this would appear to the fear-ridden patriarchal mind, it also is true. The normal development

<sup>13</sup> From Floyd Dell, *Love in the Machine Age*, p. 286. Copyright 1930. Reprinted by permission of the publishers, Farrar and Rinehart, Inc.

of genuine love between young people of opposite sex is accompanied by a development of emotional attitudes of responsibility which eliminate at once the recklessness and indifference which are responsible for most of the illegitimacy problem. In love, as distinguished from childish and quasi-homosexual exploit, curiosity and sport, sexual relations are a serious matter, not to be entered into lightly and casually.

The final conclusion to be drawn is that all outward control, by society or by parents, is on the whole doomed to be too slight to constitute any efficient protection for young people; and that the only protection upon which parents or society can rely is such as is afforded by the psychic health of the young people themselves. This kind of protection has never been better stated than by Walt Whitman in his prophecy for American girlhood: <sup>14</sup>

Her shape arises,  
She, less guarded than ever, yet more guarded than ever;  
The gross and soil'd she moves among do not make her gross  
and soil'd;  
She knows the thoughts as she passes—nothing is conceal'd  
from her;  
She is none the less considerate and friendly therefor;  
She is the best belov'd—it is without exception—she has no  
reason to fear, and she does not fear;  
Oaths, quarrels, hicupp'd songs, smutty expressions, are idle  
to her as she passes;  
She is silent—she is possess'd of herself—they do not offend  
her;  
She receives them as the laws of nature receive them—she is  
strong,  
She too is a law of nature—there is no law stronger than  
she is.<sup>15</sup>

<sup>14</sup> *Sex Education Facts and Attitudes* (Child Study Association, New York, 1934), p. 47.

<sup>15</sup> Walt Whitman, "Song of The Broad Axe," from *Leaves of Grass* (New York, Aventine Press, 1931), p. 200.

## WHAT ABOUT FREE LOVE?

It is possible that our very own son or daughter may consider this problem and reach the honest conclusion that a "free love" affair will increase their present happiness and that of their partner without jeopardizing the future well-being of either. From the figures in *Middletown in Transition* the number of those who have sex experience before marriage seems to be on the increase. In response to a questionnaire, seven out of every ten young adults confessed to having had such experience.<sup>16</sup> Most parents shudderingly close their eyes and refuse to face this as a possibility for their own flesh and blood. Yet our only hope of saving our young people from consequences they themselves do not foresee is to approach the problem realistically. One of the first steps is to expose ourselves to the climate of opinion wherein our young adults are forming theirs. One mother writes: <sup>17</sup>

The fact is that if I am to understand my daughter's problem at all, I must not only know all about it, I must think about it. I may have to begin thinking all over again. And being a mother, I am likely to do most of my thinking about her attitude toward love and sex, and that of her world.

Is it true, for instance, that young men no longer demand chastity in the young women they intend to marry? Is it true that the so-called cult of the virgin has disappeared? Is it possible that I must allow my daughter to make her experiments in sex before she marries, and merely stand by?

<sup>16</sup> Robert S. and Helen M. Lynd, *Middletown in Transition*, p. 169.

<sup>17</sup> Mary Roberts Rinehart, "If I Had a Daughter," *Forum*, March, 1932, p. 191.



Or suppose she marries and then makes the experiments?

Viewed in the light of cold reason, as my daughter might view it, stripped of those romantic intangibles and spiritual overtones which may have value for me but none for her, my daughter and I may have to face each other over this issue, and find that an entire world separates us. The world of youth, with a morality which she considers right for her, but which is a sin to me. . . .

The following report of proceedings of the Fourth Congress of the World League for Sexual Reform gives some indication of the moral atmosphere many of our young people encounter. "Only those sexual acts to be considered criminal which infringe the sexual rights of another person. Sexual acts between responsible adults, undertaken by mutual consent, to be regarded as the private concern of those adults."

And a realistic observer says:<sup>18</sup>

In both savage and modern life the sexual experiences . . . by which girls learn their lessons of love are not regarded as unfitting them for marriage, but the contrary; in this respect again they are in contrast with the patriarchal conventions, by which the modern "petting" experiences of a normal girl would have been regarded as at least brushing the bloom from the fruit, if not of destroying utterly her values for respectable marriage, and virtue in its narrower sense has no significance as compared with the more essential qualities of sincerity and straight thinking.

One thoughtful parent remarked, "Education in sex should prepare the youth for the sex life that is to be led. What kind of a life will that be? What pattern that is practicable or nearly so should be set up as an objective?

<sup>18</sup> Constance Cassady, *loc. cit.*



Continence except within wedlock, or something else? What else?"

Some answers worth considering have come from those who have had sex experience before marriage. Perhaps the best way to help our sons and daughters make a realistic and sound code is to see that this testimony is available to them instead of soft-pedaling the whole question as many parents are wont to do. Such evidence will obviously be more effective if we avoid moralizing and let it speak for itself. Few of our own generation could give as realistic a presentation of the risks involved as does a recent college graduate in the following discussion. She starts with a presentation of the attitudes held by many young women of today: <sup>19</sup>

Chastity is no longer so highly valued. In many circles it is of little moment. Why not have an affair? It would be civilized. Sex could fall into the background again. The experience would be valuable later. Physically it would be an advantage, and probably psychologically as well. And what of life slipping by? And what if one never married? The men one knows don't seem to be looking for marriage.

She continues with her own point of view: <sup>20</sup>

If you have an affair with a man who does not want to marry you, what do you think your chances are of getting the continuity necessary to your adjustment? You may start as rationally as you please. You may tell yourself that this is a makeshift which is to serve a single purpose—that it must not become too important to you; that you must keep emotionally clear because it is not the real thing, and you don't want to risk falling into unrequited love. You may

<sup>19</sup> Hanover Outline on Personality and Culture, Robert S. Lynd.

<sup>20</sup> *Ibid.*

say that it will end, either of your volition or his, and that there are no tears to be shed. You may recognize that the relationship hasn't the elements of permanency in it. But the chances are that, having entered into the relationship because you need it, you will go on needing it and will not be ready to break off gracefully if it wears thin. You will find your partner becoming a person who will mean more and more to you. After all—you wouldn't want a person whom you didn't like pretty well, respect, and find attractive. What do you think your chances are of staying out of love with him?

Such relationships do not remain of equal importance to the partners. Either one or the other gets in too deep and is sure to be hurt pretty badly. If you have entered this relationship in the frame of mind suggested above, it is pretty likely to be you who will be left.

Floyd Dell's estimate of Greenwich Village days after the World War is revealing. He writes: <sup>21</sup>

In this Bohemia I saw something of love without marriage from the inside, and learned things about it that I had never known—things which had not been written in any of the learned books that I had read. First of all, girls wanted to be married, not only for conventional reasons, but also because sexual relations outside of marriage aroused in them feelings of guilt which made them miserable. There were three ways in which these feelings of guilt were commonly exercised—first, and most completely of all, by the emotions of self-sacrifice. If a girl were moved to pity and compassion for her lover, she would gladly sacrifice herself to give him happiness, and find her happiness in that sacrifice. One saw a good deal of that. Any tenth-rate free-verse poet could find a capable and efficient girl stenographer to type his manuscripts, buy his meals and his clothes, pay his

<sup>21</sup> From Floyd Dell, *Homecoming*, p. 89. Copyright 1930. Reprinted by permission of the publishers, Farrar and Rinehart, Inc.

rent, and sleep with him; the maternal emotion sufficed instead of a marriage ceremony. . . . The astonishing thing was that girls of whom one would have expected more spirit and intelligence were helplessly the victims of their feelings of compassion for such cry-babies. . . . The other spiritual hocus-pocus which sufficed instead of a wedding ring to give a girl a good conscience, seemed to consist in quotations and arguments . . . designed to show that love without marriage was infinitely superior to the other kind, and that its immediate indulgence brought the world, night by night, a little nearer to freedom and Utopia. I had once believed something like that, and had been sufficiently eloquent along that line, at twenty. . . .

In the following case he gives a close-up of the painful effect of the free-love relationship upon the girl.<sup>22</sup>

Harry thought that he had made it quite plain to June that this intimacy presupposed nothing at all. He was later to learn that she had not taken his words to heart. The first effect of the experience was to cause her to regard herself as a fallen woman and to give her a lowered threshold for any admonition from pulpit or press with regard to such degraded persons. Later she adopted his point of view. From then on her conflict became one of a different nature, a conflict perhaps inherent in a free-love situation in our culture. June was wholly in love, sure of herself, satisfied that he was her perfect mate. Harry was not so; he regarded his feeling for her as one of very real affection, but certainly not of love. The relationship developed satisfactorily from the sexual angle. For June, it was so beautiful and so near an approach to the perfect that the fact that it was not quite perfect, in that she was not exclusively and permanently chosen to continue it, made it painful. For she had made the assumption that this free-love association, being so wholly satisfactory, would go on to marriage.

<sup>22</sup> *Ibid.*, p. 92.

The factor that many young moderns fail to recognize is that the danger of psychological damage inherent in even the most idealistic extramarital relationships is very real quite aside from the physical and social dangers already mentioned. Even our most "advanced" young people have grown up in a society where free love is not accepted but frowned upon by the great majority. Their own parents in most instances would be violently opposed to it. These attitudes of parents and community have been breathed in since early childhood and are just as real a part of most of us as the way we put on our hats or wash our teeth. Even in those who have consciously replaced Puritan morals with a definite acceptance of free love as an ideal, the conventional attitudes have been too deeply imbedded to be eradicated easily. Many times, in those who believe themselves most free, early attitudes are still potent though suppressed, and produce severe tensions and feelings of guilt and shame.

Owing to the double standard for men and women, which is still operative to a considerable extent in our culture, and perhaps in some degree to the different biological functions of the sexes, the girls are the ones who are most likely to suffer from the ravages of inner conflict and feelings of guilt. It is the mature and whole-souled girl who is least suited to the extramarital affair. She cannot help trying to make of such a relationship something very close to marriage, both to rationalize her conduct and to satisfy her need for a deep and abiding love. It is emotionally almost impossible for her to enter an affair simply for the immediate satisfaction it may

bring. And if she does finally manage to accept the picture of herself in such a temporary incomplete relationship, it is only at a great cost to her integrity. She may lose her bearings completely.

The same factors that make it so difficult psychologically for a girl to accept sex experience outside of marriage make it easier for a boy. Yet he is liable to other emotional hazards equally dangerous. The very fact that men can take an extramarital affair more lightly is apt to prevent their accepting full responsibility for the well-being of their partners.

As Floyd Dell points out, in the Greenwich Village days many young men considered their love affairs inconsequential and trivial. The girls' efforts to bring their relationship as close to a real marriage as possible and to give freely and generously of the best that they had were seldom met half way or even appreciated. Also, because even in the most liberated free lovers, conventional standards were often subconsciously operative, many of the young men tended to lose respect for, and undervalue, their partners, thus adding to the girls' burden of frustration and of guilt. As the girls became more strained, they were less and less satisfactory as mistresses. Then the young men walked out.

While such an occurrence is extremely devastating to the girl, it is equally disastrous to the sound development of the boy. He tends to become ethically callous and to consider girls as mere instruments for obtaining various satisfactions, not as persons in their own right. His sex life may gradually be completely divorced from his af-



fections and become unchaste in the real meaning of the word. Cut off in this way from one of its deepest springs, mature sex love, the growth of his capacity for giving of himself in a marriage relationship is almost inevitably impeded, if not completely arrested. He may never become emotionally mature.

Such were the results in most of the cases observed by Floyd Dell in Greenwich Village. Yet those experiments were carried on in a much more favorable setting than that of the more typical extramarital affair in our society. In Greenwich Village free love was accepted by numbers of other young people so that it could be carried on openly and continuously and with the sanction of one's own group. Moreover, the couple had the common interest of at least a temporary home together.

In most extramarital affairs conditions are far less satisfactory. Since they are not generally accepted, they must be carried on under cover. The need for secrecy and deceit induces feelings of guilt and shame. The back seat of a car or a hotel room have other disadvantages in addition to the fear of discovery. Both are impersonal and cannot afford the intimacy of a home two people have planned for their life together. What should be a beautiful experience is inhibited and cramped, even degraded by the need for secrecy and the temporary surroundings.

The necessary intermittance of a relationship under such circumstances also tends to thwart and stunt it. The richness and variety of a free flowing companionship is ruled out from the start. Even though a lovely flower



of companionship does start growing during the hours together, at the end of each meeting it is torn up by the roots and left withering for want of continued sustenance.

Also, when two people in love can be together for short periods only, too large a proportion of their time is likely to be given to sex communion alone. This almost inevitably magnifies the sex element of the relationship and jeopardizes the whole companionship. When the beauty and significance of building a home and a life together is lacking, sex communion has nothing to grow upon, tends to become ingrown and stagnant, and to play itself out. Young people frequently realize they're not getting what they want and need, but they are likely to blame love itself as ineffectual and frustrating rather than their ways of seeking it.

Such attitudes, built up in unfortunate situations, may seriously interfere with the young people's capacity for marriage later. Sex communion is one of the most profound emotional experiences human beings know. Even when it is entered into lightly, the consequences are not light. It is always essentially an act of mating. The emotional effect is profound and lasting, even for those who scoff. The thoughts and feelings, the sights and sounds associated with any intense emotional experience are often vividly recalled when a similar experience occurs. Oftentimes sordid memories are carried into marriage and cause great difficulties in adjustment.

For the reassurance of any parents whose young people may have had extramarital experiences let it be quickly

added that there have been and will continue to be those who escape or outgrow any hazards. Some young couples starting out with free love affairs have subsequently married and lived happy and adequate lives. Some extra-marital affairs are deep and serious for both partners and eventuate in a fine marriage. Other individuals, after an affair, have found a satisfying love and marriage with some one else.

#### CREATIVE MARRIAGE

There seems to be a growing appreciation of the values inherent in the convention of marriage as it stands today. One finds, even among those who have been champions of free love, a tendency to testify to its emptiness and to stress the values of marriage. As Burgess observes: <sup>23</sup>

The Greenwich Village experiment marks the ebb of American romanticism. . . . The disillusioned rebels against society, themselves completely freed from conventions, have sought—each in his own way—a substitute or a supplement for the romantic impulse, and it seems to have been found in the comradeship and the mutuality of interests of married life.

For example, after his observations of the effect of free love affairs upon both women and men Floyd Dell, himself an advocate of free love in his earlier youth, has written one of the soundest and most illuminating books upon the importance and value of true marriage. Young

<sup>23</sup> E. W. Burgess, "The Romantic Impulse and Family Disorganization," *Survey*, December 1, 1926.

people should all have access to his brilliant and moving analysis, *Love in a Machine Age*.

Ludwig Lewisohn, another ardent advocate of free love in his earlier writing such as *Upstream*, has more recently emphasized the deeper values to be found in marriage in an eloquent article, "Is Love Enough?"<sup>24</sup> Here he points out that if love is not to be worn out by a tedious focusing upon itself, it must have an opportunity to grow creatively through the community of effort and interest involved in creating a home and family life.

In his *Preface to Morals* Walter Lippmann presents in a convincing manner the argument that it is the reality of the values inherent in marriage rather than any outside sanctions that make for its survival. He says in part:<sup>25</sup>

It is the claim, therefore, of those who uphold the ideal of marriage as a full partnership, and reject the ideal which would separate love as an art from parenthood as a vocation, that in the home made by a couple who propose to see it through, there are provided the essential conditions under which the passions of men and women are most likely to become mature, and therefore harmonious and disinterested.

. . . But if it is the truth that the convention of marriage correctly interprets human experience, whereas the separatist conventions are self-defeating, then the convention of marriage will prove to be the conclusion which emerges out of all this immense experimenting. It will survive not as a

<sup>24</sup> Ludwig Lewisohn, "Is Love Enough?" *Harper's Magazine*, Vol. 166, April, 1933, pp. 544-553

<sup>25</sup> From Walter Lippmann, *Preface to Morals*. By permission of The Macmillan Company, Publishers, pp. 310-312.

rule of law imposed by force, for that is now, I think, becoming impossible. It will not survive as a moral commandment with which the elderly can threaten the young. They will not listen. It will survive as the dominant insight into the reality of love and happiness, or it will not survive at all. That does not mean that all persons will live under the convention of marriage. As a matter of fact in civilized ages all persons never have. It means that the convention of marriage when it is clarified by insight into reality, is likely to be the hypothesis upon which men and women will ordinarily proceed. There will be no compulsion behind it except the compulsion in each man and woman to reach a true adjustment of his life.

It is not enough that young adults consider such analytic appraisals of the values of marriage: they need also to gain appreciation through happy examples of marriage. Those who have a happy marriage within their own family are particularly blessed. For those less fortunate, the beauty of any fine relationships to be seen among the marriages of friends may be emphasized. And all of us can find artistic or literary works expressing its beauty. That piece of Rodin's sculpture called "The Hand of God" is perhaps the supreme expression in plastic art. There are fewer literary works portraying the beauty of happy marriage than might be wished. Both classic and modern literature are so replete with the more dramatic beauty of illicit love that the calmer joys of mere marriage pale out in comparison. Guinevere, Isolde, Heloise, Francesca, Melisande, immortalized in the starlike splendor of their tragic lives, are more fascinating than Penelope, Cornelia, or Brutus' Portia whose wifely devotion gives them a graver but deeper beauty. Among modern writers

the tendency to portray the fascinating intricacies and upheavals of the variations rather than the more prosaic satisfactions of marriage is particularly strong. Dorothy Canfield is an outstanding exception. In *The Bent Twig*, *The Brimming Cup*, and *The Deepening Stream*, there are satisfying yet not exaggerated pictures of what marriage may mean. One of the finest estimates of the beauty of marriage as well as an outstanding example of the kind of casual education which is most effective, especially with our grown children, is given in *The Deepening Stream*, as follows: <sup>26</sup>

"You might marry," said the older man, tipping back his kitchen chair; "people do, sometimes."

Adrian laughed, "Well, yes, I suppose there really isn't anything impossible about it." He leaned across the table and broke off a piece of gingerbread.

His father said nothing for a moment, balancing on his chair, one sinewy, delicate, elderly hand holding to the edge of the table. Then, "I hope you will, Adrian, if you find the right mate."

He brought all four legs of his chair accurately and noiselessly to the floor and went on speaking very naturally and looking directly at Adrian so that all of his personality spoke as well as his words. "There's a great deal said about love," he remarked, "some realistic brutal things, some sentimental and sugary . . . some acid and corrosive. And I suppose that every word that's been said, each way, is true enough. As far as it goes. But nothing to the purpose. Young people ought to be told that nobody has ever been able—not even Dante—to find a way to say what it really is, true love. All that's said about it . . . Well, it's like Plato's cave-shadows, compared to life in the sunshine. If you are fortunate in your love."

<sup>26</sup> Dorothy Canfield, *op. cit.*, p. 120.



Adrian said nothing, feeling rather awed and, used as he was to his father's natural way of speaking out whatever was in his mind, extremely embarrassed.

"As in old time . . ." quoted his father—

"As in old time, a head with gentle grace,

All tenderly laid by thine

Taught thee the nearness of the love divine. . . ."

With an exquisite piercing stab to the heart Adrian thought of Matey's head laid tenderly by his. . . .

"Well, it does. Just that," said Adrian the elder, getting up to put the milk away in the ice-box. "I hope you'll have your share, Adrian," said he, over his shoulder.

Stevenson writes of marriage, "Speech is oft discarded like a roundabout, infantile process or a ceremony of formal etiquette; and the two communicate strongly by their presences, and with few looks and fewer words contrive to share their good and evil and uphold each other's heart in joy."

It is easier on the whole to find artists extolling the beauty of marriage in their own lives than in the lives of their brain children. The Brownings' poems to each other are immortal examples. And D. H. Lawrence, the "morals" of whose novels are questioned in some quarters, writes of his own marriage with a depth of feeling which should reassure the most puritanical.<sup>27</sup>

I love Frieda so much, I don't like to talk about it. I never knew what love was before. . . . The world is wonderful and beautiful and good beyond one's wildest imagination. Never, never, never could one conceive what love is beforehand, never. Life can be great—quite godlike. It can be so. God be thanked I have proved it.

<sup>27</sup> From *The Letters of D. H. Lawrence*, edited by Aldous Huxley. Copyright 1932. Published by the Viking Press, Inc., New York, pp. 43, 51.



You might write to us here. Our week of honeymoon is over. Lord, it was lovely. But this—do I like this better? I like it so much. . . .

For ourselves, Frieda and I have struggled through some bad times into a wonderful naked intimacy, all kindled with warmth, that I know at last is love. I think I ought not to blame women, as I have done, but myself, for taking my love to the wrong woman, before now. Let every man find, keep on trying till he finds, the woman who can take him and whose love he can take, then who will grumble about men or about women? But the thing must be two-sided. At any rate, and whatever happens, I do love, and I am loved. I have given and I have taken—and that is eternal. Oh, if only people could marry properly; I believe in marriage.

#### CHANCES FOR CHOICE

Granted our children have developed a fine vision of the marriage they hope to achieve, what are the best ways of helping them realize their dream? The first essential is the selection of a satisfying and helpful life partner. The question of selection, however, remains purely theoretical unless some choice is possible. In too many cases a girl knows only one eligible man at a time, and there may even be periods when she knows none at all. The question of marrying this and only this one therefore becomes more momentous than it should. Instead of deciding whether she will have him or not, she inevitably feels she is making the much graver decision of whether she'll have marriage or not. In order to refuse an inadequate suitor she must have great confidence not only in herself but in the likelihood of meeting others. The same holds true of young men.

This problem is the more acute today to the degree that modern young people expect more of marriage. Their very vision of a fine and complete companioning on both sides makes them more critical of potential mates. The young man is no longer content with a wife who is little more than a permanent housekeeper. He wants a vivacious companion as well. The young woman wants intellectual comradeship and also the satisfying love life she now knows she is entitled to. The result may be, as one sociologist suggests, that where five candidates may have been sufficient before, the same young people would now like to know twenty-five if they are to find a truly congenial mate.<sup>28</sup> He also points out that ways of meeting potential mates have not kept up with the increasing need, that although the relaxation in the old rules of chaperonage has somewhat increased the opportunity for superficial acquaintance, too frequently the circumstances surrounding the new freedom are not conducive to the deeper friendships that lead to marriage.<sup>29</sup>

Therefore, one of the greatest services parents can render is to help their young people discover opportunities for meeting potential mates. The advantages of coeducation for the purpose are very real. In college where natural selection has already operated to bring together young people of similar intellectual endowments and interests, the chances of finding a mate where there is full companioning are very high. Studies show

<sup>28</sup> J. K. Folsom, *Plan for Marriage* (New York, Harper and Bros., 1938), p. 102.

<sup>29</sup> *Ibid.*, p. 102.

that the rate of divorce is decidedly below average among the married graduates of coeducational colleges.

Joint residence halls could be established more universally in the interest of richer companionship between the sexes. The writer has had close contact with the International House in two cities. Here, through daily association in the dining hall and recreation rooms, many friendships were established. One of the really wholesome and happy things to see taking place by spring was the pairing off of high-type and well-matched young couples with marriage evidently on the horizon.

The administrative staffs of some women's colleges have realized the tragedy of four dateless years and have made provision for arranging dates for the young women entrusted to them. "It is interesting to note that even in sex-congregated girls' colleges there is now a student tradition which makes a certain amount of 'dating' with men more or less socially obligatory—a tradition now cautiously encouraged by administrative authorities."<sup>30</sup>

The difficulty with such arranged dates, however, is the hesitancy of the young people themselves in accepting them. The feeling is still too widespread that the girl who resorts to such a plan must be a "flop" anyway. This difficulty is overcome by parties at which desirable people are brought together in groups, and where emphasis is upon a common interest rather than upon the individuals. If the custom could be more generally established that young people are free to mingle and talk to

<sup>30</sup> Dell, *Love in the Machine Age*, p. 307.

one another in such groups without being introduced, their opportunities for meeting congenial friends without the stigma of the arranged date would be greatly extended. More camps and other vacation gatherings would also help. Such opportunities are particularly valuable in large cities where there is less mingling of neighborhood groups. There is a growing tendency not only in high schools and colleges but also among churches and welfare organizations to promote such gatherings.

Meeting potential mates through one's work is an important opportunity open to everyone. Young people who are concerned about this problem would do well to choose an occupation where the sexes work together. They should have access to studies showing which occupations are more advantageous in this respect. Folsom reports, for example: <sup>31</sup>

A study in Philadelphia showed that people are about three times as likely to marry partners in their own occupations as pure chance would allow. Yet a large percentage of the educated women go into occupations where there is a shortage of men, such as school teaching, library work, and so on. Among the professional women in *Who's Who in America* only 22 per cent of the librarians are married, 36 per cent of the educators, 38 per cent of the physicians, 64 per cent of the actresses, 67 per cent of the musicians, and 76 per cent of the social workers.

Between two jobs that are equally interesting, it is wiser for young people to choose the one having richer opportunities of this kind. Such a frank recognition of one's objectives and needs, and how best they may be

<sup>31</sup> Folsom, *op. cit.*, p. 78.

fulfilled, is genuinely wholesome. The widespread preference of many girls for stenography, nursing, or clerking, is based on the same motive, though often not consciously recognized.

It has been suggested that with the growing complexity of the problem of finding a suitable mate there is a need for services like those of the "marriage broker" in some foreign countries. There are already some services of the kind here. Though most of us laugh at the idea of finding a mate via radio, "Friendship Forum," "Wives by Mail" newspaper columns, or through a marriage bureau, the fact that such things exist is symptomatic of a very genuine need that should be met in a more adequate way. As a recent *Forum* article points out:<sup>32</sup>

It is more and more apparent to me that courtship in the future will require a marketing technique. More than one hundred thousand women at present seek the services of marriage bureaus. But these are very bold women—women who refuse to let notions of respectability condemn them to celibacy. Goodness knows how many conventional women there are who would like to marry but who cannot locate a mate any more than our jobless men can find jobs in our labyrinthic individualism. We must make it possible for men and women to find one another. Perhaps this will mean a national marriage bureau, or the appointment bureaus of our colleges may accept the challenge.

#### THE CHOICE MUST BE THEIRS

In our earnestness to insure our children's happiness and to spare them suffering it is very difficult for most

<sup>32</sup> W. J. Ballinger, "Spinster Factories," *Forum*, Vol. 87 (May, 1932), pp. 301-305.



parents to avoid exerting too much pressure in their young people's choice of a mate. Realizing as we do the momentousness of the decision, the desire to make it for them is almost irresistible. Parents need not worry lest their wishes be brushed lightly aside. Every young person passed through a long period of childhood during which it was important to have the approval of parents. Therefore he will feel much more secure in his selection of a mate if he feels that his parents really approve.

Yet it is not at all certain that parental judgment in such matters is sounder than, or as sound as, the son's or daughter's. It is an almost universal feeling that no one could be quite good enough for *our* son or *our* daughter. It is only natural that these children whose baby sweetness we have watched, whose growing minds we have enjoyed, whose faces mirror our own youth and that of our beloved, are infinitely more precious to us than any others could possibly be. No one *could* seem quite good enough for them. It may help if we remind ourselves that the parents of their would-be spouses probably feel the same way about their children.

More important, we must face the fact that after all it is not *we* who must live with their mates and that what *they* find in them is the important thing. We cannot possibly be sensitized to what will attract another person, even if that person is of our own flesh and blood. And we no longer look with the eyes of youth. Much as we may wish to it is quite impossible that we could choose the best mate for our son or our daughter. They them-



selves may make mistakes, but their capacity for knowing what they really want and need is greater than ours.

Even if we are convinced their choices are unwise, opposition on our part will be more likely to fan the flame than to quench it. We may arrange separations and delays, if we will, in order to insure time and opportunity for testing it. But love that survives such obstacles were better consummated unless there is some extremely serious reason against it. It would save much heart-ache, certainly many parent-child friendships, if more of us could even approach the courage of the father who writes: <sup>33</sup> "If he falls in love with any girl whom I do not positively know to be a moron or a jailbird, I shall take a chance on her being as wonderful as he thinks she is, or if not, on his finding out without my assistance."

#### CHOOSING A MARRIAGE PARTNER

Even though parents must not try to force their young people's choice in this important problem, they may be a real help by bringing the issues involved to a sharper focus. Two generalizations seem most basic in the choice of a life partner. The first is that a genuine physical attraction is fundamental. This furnishes the roots without which marriage cannot renew itself for continued growth. In imaginative boys and girls, eagerness to realize the joys of marriage may blind them to the reality of their feeling for a possible mate. Particularly girls, who still feel that their only road to real status in society is

<sup>33</sup> Lewis Gaston Leary, "The Fine Art of Letting Go," *Scribner's Magazine*, Vol. 91 (June, 1932), pp. 358-360.

to marry, may be too ready to compromise with their own emotions in order to become married women.

The second generalization is equally important but more difficult for youth to accept. This is that the state of being in love, no matter how genuine, cannot last unless there are broad bases for companionship. The glamour of love is such that the first time it is experienced it seems a heavenly miracle the like of which was never before nor will ever be again. It must therefore be consummated at whatever cost to other standards. Some young people wreck themselves on this falling-in-love-once-and-for-all complex. But as they come to understand that the miracle can be repeated, that very strong sex attraction can be felt for several people of quite different types, even for people with whom there is little other basis for companionship, they will see the wisdom of looking at other qualities too. Marriage is not for sex enjoyment alone, but for companioning in all the areas of life. The more facets there are in a relationship and the finer the character of the partners, the greater the chance of making a real marriage.

"How can you tell if you're in love?" This question is so frequently asked by young people that many parents undoubtedly have it to consider. It is the mirage-like quality of real in-loveness that makes it both delightful and dangerous. Although it performs the valuable service of blinding us to the minor defects of the person we love, even of making those very defects seem precious, as the unshapely hump on Galatea's nose did to Pygmalion, it may blind us to really serious failings as well.

Some young people even become so lost in the rapture of their own feeling that they fail to recognize the lack of it in their partner. Therefore they need to be helped in the very difficult task of remaining sufficiently objective to evaluate underlying traits in the beloved and the genuineness of his in-loveness. One young woman makes the following suggestion to this end: <sup>34</sup>

As you enter a relationship here is a selfish suggestion—keep tight hold on your own reactions to a person, even in your own mind, until you see how you stand with him. Don't let that person take your emotions, if you possibly can help it, until you are sure you have his. There's no use asking for a broken heart, you know. And how are you to know when he loves you? Forget most of what he says. Disregard particularly anything he says in a romantic moment. He may mean it in time but you can doubt that he'd put it in black and white. Watch what he does. Does he consider you? Does he seek you out? Does he seem particularly happy with you? Do you get the response from him you seek? Can you hold him? If you are pretty sure you can hold his affection and interest him, you can be pretty sure of his love.

But it is not enough to make sure of the in-loveness of one's self and one's partner. It is equally important to make an honest effort to estimate the other bases of companionship also. Seemingly superficial matters are frequently important indices of deep congeniality or the lack of it. To laugh spontaneously at the same things and to find it entertaining to discuss together the trivialities of every day are both significant. Daily life contains many rather monotonous commonplaces. If we have a partner who makes these seem delightful and who also

<sup>34</sup> Hanover Outline on Personality and Culture, Robert S. Lynd.

enjoys our approach to them, a most important element in lasting companionship has been found. On the other hand, if a friend never laughs at our jokes nor we at his, we are very likely to find marriage boring in the long run.

To have one's partner release one's spirit of playfulness and gaiety is another wholesome sign that the comradeship is deep and genuine. A really happy love relationship is such a reassurance to the whole of one's being that the mere presence of the beloved tends to make one feel relaxed and free and ready for holiday. When just being with one's partner gives one a holiday feeling, it obviously doesn't matter too much what the joint activities are. Nevertheless it is an additional blessing to enjoy the same pastimes and leisure activities. This is the more true since most couples share their leisure, not their work.

It is also extremely important to have the same basic attitudes and ways of reacting to situations, and to have schemes of values that harmonize. One to whom education and culture are the most important values is not likely to be permanently happy with some one who puts financial success above everything else.

Since it is so difficult to be objective when one is really in love, it may be a real help to check through a congeniality questionnaire together such as the one devised by Folsom. A few typical questions follow: <sup>35</sup>

1. How do you feel about receiving affection from the person you love? (a) want it only when you want it, believing that

<sup>35</sup> Folsom, *op. cit.*, p. 95.

there is such a thing as having too much? (*b*) want it constantly, believing that there can't be too much?

2. How do you feel about having children providing you are physically and financially able? (*a*) Does it seem like a part of love which would deepen your love for your mate? (*b*) Does it seem unimportant as an expression of love, but desirable for the sake of future happiness? or (also *b*) you want them because you like them?

3. What type of clever conversation do you prefer most of the time at social gatherings? (*a*) serious? (*b*) non-serious?

4. Are you more annoyed by: (*a*) conceited persons? (*b*) dull persons?

5. Which annoys you most: (*a*) your room in apple-pie order but showing signs of negligence in sweeping, cleaning, and dusting? (*b*) the room spotlessly clean but with many articles out of place and difficult to find?

Even though such questionnaires are not to be taken as a decisive factor in choosing a mate, answering them together may suggest certain areas that need discussing. If such a discussion does bring to light a fundamental lack of congeniality, it has performed a great service. It is obviously far better to discover and face such things before the marriage takes place than to discover them too late.

In addition to estimating the fundamentals of congeniality in a potential mate, our young people must be sensitized to the thing called "character." Since marriage is a sharing of the whole length and breadth of life, the responsibilities, hardships, and frustrations as well as the periods of ease and joy, no one is fitted for it who is not emotionally mature, nor can the sincerity, dependability, and helpfulness characteristic of maturity be accurately estimated by any questionnaire. Many who



know the right answers are still unable to put them into practice. Neither can one's character be judged entirely by the way he treats his sweetheart. Though it is certainly essential that he be considerate, unselfish, and thoughtful of her, this alone is not enough. Being truly in love evokes these qualities to some degree in every one. Although having these feelings for the beloved is the first step toward altruism, it is desirable to estimate how much farther development has progressed. For this it is necessary that young people observe one another not only in the privacy they both prefer, but in their relations with others, their own families in particular. The way young people treat their parents, brothers, and sisters is some indication of the way they will treat their own marriage partners twenty years hence.

The final test of a relationship and of the character of one's partner is their effect upon one's growth. The best mate is the one who most surely enables one to realize upon his potentialities and make his most significant contribution to the world. And the inspiration must be reciprocal. When two people really enjoy one another in a wide variety of ways, know they can rely upon one another no matter what happens, and inspire in one another a unified vision of the meaning of life and a determination of fulfilling it together, a true marriage has begun. The marriage ceremony then assumes its rightful significance as a symbolic confirmation of a relationship already in the making.



---

# 12

## A HOME OF THEIR OWN

---

WHEN our young people have found the relationship they wish to develop into a marriage, then arise the questions, "What is the proper age for marriage?" and "How long should a couple be engaged before marriage?" The age at which two people marry may have a profound effect upon the character of the marriage. One sociologist observes: <sup>1</sup>

Upon the ages of the partners at marriage depends the kind of partnership on which they set out—whether the partnership is likely to be long or short, whether it is to be one of discovering the world together, or one of welding two careers that are already settling into shape, what kind of companion each can easily be to the other, what are their prospects of having children, how much older they are going to be than their children, and how that will affect their relations and mutual understanding.

It may therefore be wise to consider in some detail the pros and cons of early and late marriage. Let it be definitely said at the outset that an adequate degree of emotional maturity is essential no matter what the chrono-

<sup>1</sup> William Beveridge, *Changes in Family Life* (London, Allen and Unwin, Ltd., 1932).

logical age may be. Some individuals have attained this by sixteen, whereas others are still emotionally immature at sixty.

#### EARLY MARRIAGE VERSUS LATE MARRIAGE

There are obvious advantages of marriage in the earlier twenties. It avoids the serious hazards involved in an undue postponement of marriage. In starting out together while young enough to be flexible, two people's chances of a harmonious growing together are greater than if they wait until certain personality elements crystallize. It also brings earlier into their lives one of the richest and deepest experiences life offers. The disadvantages are that in our present economic set-up, early marriage may interfere with educational and vocational plans, thereby leading to greater possibility of discord.

The advantages of postponing marriage until the later twenties for men and the middle twenties for women is that by then the personality and character of each is well enough defined so that there is less danger of a marriage based on an illusion. Also each has probably had adequate opportunity to complete his educational plans and perhaps to become somewhat established vocationally. Because earnings usually increase with age, postponed marriage in some cases obviates the strain of scraping along on inadequate means.

However, those who urge postponement of marriage must face realistically the very serious risks involved. By

fifteen or sixteen most young people are biologically ready for marriage. Indeed, the average age of marriage among our Colonial grandparents was fourteen for girls and sixteen for boys. For us the average age is about half a decade later. Although few wish to foster the early marriage age of our ancestors, we must recognize that the longer marriage is postponed beyond the age of physiological maturity, the greater the sex tension and the consequent susceptibility to premarital sex relations.

The psychological risks of premarital relations were discussed in the preceding chapter. What many parents fail to recognize is that prolonged celibacy often involves equally great hazards. Floyd Dell writes convincingly of the dangers of prolonged celibacy. He holds that there is apt to result a serious loss of fine potential mothers.<sup>2</sup>

Where marriage must be *indefinitely delayed*, the girl who chooses to preserve her virginity can be observed to be, in general and in spite of specific exceptions, losing year by year her powers of attracting men, her ability to get along with them, and her chances of ever marrying. The non-virgin may have paid bitterly and painfully for her increased emotional experience, her understanding of and adaptive powers with regard to men, her continuing sexual charm, and her unwithering feminine good looks, but these are among the means by which matchhood is to be, if at all, achieved in later adult life. . . .

The necessity of waiting too long for marriage may seriously interfere with the emotional development of both men and women. Some young people of both sexes, but especially young men, may consciously seek to avoid

<sup>2</sup> Dell, *Love in the Machine Age*, pp. 334-335.

any relationship which might become deep and significant because they do not want to be subjected to the obligations, commitments, and strain of a prolonged engagement. Some young people who seem unreliable and fickle may simply be protecting themselves by avoiding entanglements. One asked, "How is a college boy going to get the experience he needs in having intimate social companionship with girls without becoming obligated? Isn't it unwise to start 'going steady' when you know marriage is out of the question for several years?"

The issue is a serious one. When young people deny themselves the maturing experience of significant relationships, their emotional development may be postponed so long that it is permanently impaired. They may not only be psychologically unable to establish a real love marriage when it does become economically possible, but may never realize fully upon their vocational potentialities either.

#### "GOING STEADY"

The tendency of many young people to "go steady" should be recognized as an attempt to secure for themselves the experiences they need in their development. Of course, there is the objection on the part of some parents, especially when their boys and girls are comparatively young, that "going steady" may cut them off too early from meeting others, or that it may lead to a premature marriage. Other parents are relieved, as are some of

the young people themselves, at the security of having certain and regular dates exclusively with a person they believe to be "safe." It is essentially unethical, however, to "go steady" with some one just "to be seen out," as the saying goes, and to get bids to dances. Young people themselves realize that it is extremely unfair "to lead on" a boy friend or a girl friend when one has no reciprocal feelings. On the other hand, a "going steady" relationship which means the same thing to both young people either in present satisfactions or in possible commitments for the future, is a valuable and maturing experience. Instead of interfering, parents should help their young people estimate the real worth of such relationships and reassure them with their affection and understanding when a break becomes necessary, as is often the case in the first exploratory ventures.

The danger of "heart-break" is no reason to shun significant relationships. Even one that ends in the very real tragedy of unrequited love may be valuable for growth. Difficult experiences, squarely met, are as important as are joyful ones for the development of character. It is true that unrequited love is one of the most profound blows at one's self-regard and is almost always accompanied by profound feelings of inferiority and a sense of failure which may leave the person maladjusted for life. However, if parents meet such a situation with tact and sympathy, they may help their young people turn what they think to be a total loss to constructive use. Parental affection and appreciation are essential if the disappointed young people are to reestablish their



self-respect. If such a reorientation is carried through successfully, the result is greater poise and self-mastery, with a deeper understanding and sympathy for others in distress. The increase of sympathy and appreciation of the meaning of love will also make the young person a better marriage partner.

#### HOW LONG SHALL THE ENGAGEMENT BE?

“Going steady” is also valuable in giving young people ample opportunity to test out the potentialities of a relationship for a possible later marriage. Many such relationships go deep enough to be “trial engagements.” Therefore, in considering the length of an engagement period it is necessary to take into consideration whether or not there has been a long preliminary period of “going steady.” Frequently the relationship develops so gradually that no one could say just what day the actual engagement started. However that may be, the whole period of close association should be long enough to give the relationship a fair test. For such a period to serve as a real trial, however, it is desirable that it include as many varieties of companionship as possible. Young couples frequently become so absorbed in love-making that they forget there is anything else in life and fail to explore and develop the other phases of relationship that are so necessary for a happy marriage.

An additional reason for not slurring over the engage-



ment period is that it is one of the most delightful in life and should be savored to the full. In Romain Rolland's story, *Pierre et Luce*, the girl meets her importunate lover's haste for marriage with "But my dear, life is so short that we must not hurry. We must take time to drink deeply as we go." There is a joy in those days of anticipation when one has not yet tasted love to the full that cannot come again. Lived fully, this joy is an excellent emotional preparation for marriage.

On the other hand, although a period of six months to a year is reasonable and desirable as an engagement period, those that drag on too long are subject to serious hazards. The uncertainty of when, if ever, their love can be consummated makes the tension of waiting almost unbearable for some young people. As Floyd Dell observes: <sup>3</sup> "One can wait for something, but one cannot wait for nothing, and one doesn't."

Even when the goal is definite but as far off as two or three years, the strain may become devastating either to the young persons' development as individuals, or to their relationship, or both. When two people are genuinely in love, no harm can come from restraint over reasonably short periods, but a prolonged delay may mean a severe defeat of urges not geared to such prolonged tension. It may destroy the spontaneity so vital to marital happiness and complicate sexual adjustment. In other cases where the couple cannot stand the mental and physical strain, there is almost inevitably a break of one

<sup>3</sup> Dell, *Love in the Machine Age*, p. 330.

kind or another before marriage is ever reached. The following cases are undoubtedly typical of many: <sup>4</sup>

I. When she was nineteen . . . she became engaged to Stephen. One of the more fortunate, she had finished high school and business college and had a job. He was twenty-two and in his third year of college. Ahead of him were two more college years, four years of medical school, and another year as an interne.

They knew that they could not be married for some time, but hoped to be able to do so in two years when Eleanor—as we shall call her—would have saved something, and her salary and Stephen's allowance would be enough to run a home.

Within six months, her father, who worked in an insurance office, was let out. His salary had been large enough to support his family in comfort but not to put much aside. As Eleanor was the eldest of five children, and the others were still at school, she had to take over the financial care of the household. One year, then two, three, and four years went by. Although one of her brothers had gone to work, she was still the family mainstay. Yet, since she had had two raises in salary, she could have been married if Stephen's father, a successful merchant, had been willing to continue his allowance. Stephen was an only son, but the father was not inclined to give his help though he approved of the engagement. He said that no one had helped him to marry, and he was not going to weaken his son by making life too easy for him.

The medical college where Stephen was studying was in another part of the state, and he came home only one week-end a month. The restraint the boy and girl had imposed upon themselves began to tell. Stephen, for the moment, lost interest in his career and spoke of giving up his studies and getting a job. Eleanor could not bear the thought of his doing so; she would not stand in the way of his future. And there were the numerous little fears and suspicions that creep into

<sup>4</sup> Genevieve Parkhurst, "Shall Marriage Be Subsidized?" *Harper's Magazine*, Vol. 175 (November, 1937), p. 570.

the minds of young people who are in love and cannot often see each other. She was taken ill; the diagnosis was a complete nervous breakdown brought on by tension and worry. Only then did Stephen's father help them to marry by continuing Stephen's college allowance.

. . . . .

II. A story that destiny tells oftener than may be generally believed is that of Alice and Gregory, both of whom were working and living at home with parents in comfortable circumstances. When their engagement was announced in October, they had set their wedding day for sometime in June. In April Gregory was let out of his job and Alice's salary was cut. Their parents knew how much in love they were but were indifferent about the postponement indefinitely of the marriage. Talking things over, the two young people decided that their love for each other was the only thing that mattered, and that since the ceremony was only a surface concession, they would be just as much married without benefit of clergy. In a few months Alice found she was going to be a mother. Both of them were panic-stricken, and with no one to confide in, they lost their heads. They went to a distant city and sought the services of an advertising doctor who was an abortionist. Alice died of septicemia. Gregory took his own life. When he was dying the four parents hurried to his bedside. Their cry was, "Oh, if we had only known!" It is not fair perhaps to place the entire blame on them. Yet if they had had a little more understanding the story's ending would not have been so bitter.<sup>5</sup>

One young woman relates her story as follows: <sup>6</sup>

It is one thing to read reports saying that the marriage rate has made a sharp drop and quite another to be one of those young people who are responsible for that fluctuation. It is amazing what a difference it makes, how the statistics drop to

<sup>5</sup> *Ibid.*, pp. 574, 575.

<sup>6</sup> Anonymous, "Without a Tower," *Harper's Magazine*, (February, 1935), pp. 353-359.

pieces and leave you standing as one vital point representing thousands of others who are also young and in love. . . .

. . . I must resort to subterfuge and intrigue to be with Mark for more than a casual meeting. This is difficult for both of us. We are proud to be in love. We are tired of lurking in the shadows. There is also the constant fear that on some ill-fated night I may become pregnant. We want a child, but how could we support the responsibility?

The eternal necessity of being together in very cheap hotel rooms or some place in the open on benevolent summer nights; the fear of discovery by my conventional parents, who cannot conceive of my partaking of such a relationship; the dull, commonplaces of unrelaxed vigilance in our expressed love—these, then, are the realities. . . . It may be possible to reach a growth that ends in ultimate happiness in spite of such handicaps, but I do not know where to turn nor how to turn to find it.

Mark's mother has a seven-room house and we could live there if she were not opposed to our marriage; but she believes with all the tenacity of an elderly woman who has long pursued the paths of economic comfort that a man must not marry until he is able to support a woman as she should be supported. The fact that I am not interested in that support does not make any difference. The economic abyss has not yawned so far as she is concerned. With time and patience "all will turn out for the best."

I do not know how to combat such an attitude. Mark has talked with her for hours on end, driven to a complete abandonment of pride by the knowledge that she holds the only possible solution to our predicament. His talks, his logic, his reasoning have availed nothing. She admires young people with character and fortitude. They get along, she declares.

Parents of this type have gotten hung up on the old measure of masculine adequacy, that of economic self-sufficiency. Even the most enlightened of us are too likely to use this as a major criterion of suitability for

marriage even though modern economic conditions deny it. Obviously people are mature when they have full capacities for mate love and for responsible work, even when circumstances prevent full functioning of these powers.

#### MAKING THE NEW HOME POSSIBLE

After consideration of the effects of prolonged waiting for marriage, it seems obvious that when two young people who are sufficiently mature really want to marry, the way should be cleared for them to do so. This involves lifting taboos and providing financial aid where needed. In some foreign countries young couples are helped to marriage when their own means are insufficient. To qualify, however, they must take a physical and mental examination. One country requires in addition a three months' course in marriage education.<sup>7</sup> Such a plan is highly commendable and should be emulated here. At the same time if taboos concerning masculine and feminine rôles lifted, government loans or subsidies would be needed less frequently. If the ban on married women working, still to be found in many areas, could be abolished, it would be possible for many young couples to start their homes earlier than they do.

If a girl goes on working either from choice or to help support the home, it is often considered a reflection of her husband's masculinity. The fact that her work is carried on in the office rather than in the home seems to

<sup>7</sup> Parkhurst, *op. cit.*, p. 577.



sever its connection with her job as home-maker. But since women's work in the home is not paid for, the only way she can increase her budget is to take work on the outside. Her outside work can be related to her home life to the same degree as is her husband's. Often it provides the margin for decent living. It not only makes early marriage more possible, but it helps provide financially for the children who may come later.

Not only the parents but the young men need to revise their attitudes toward a girl's keeping her job after marriage. Because of the still widely prevalent attitude that no "he-man" would let his wife work, young men frequently prefer to delay marriage rather than adopt such a plan. Many find it harder psychologically to let their wives work outside than to accept allowances from their parents. Yet it is probably the more desirable plan, since it makes the couple an independent unit sooner.

Young people must work out their own plans according to their own needs. They should not be so fettered to certain standards or traditions that they cannot reach a rational solution adapted to their own situation. Certainly all hampering taboos should be lifted, not only those against married girls working, but also those against parents contributing to the income of married children whose salaries are insufficient or who have not yet started earning.

It is unfortunately true that there are still many parents who do not hesitate to send their son money for his college course, yet flatly refuse to continue his allowance



if he marries. But there are an increasing number who help their children to marry while they are still in college. The first reaction of many parents to such a plan is negative. They are afraid young people will become soft and lazy. Actual findings, however, show the reverse to be true. When the tension and strain of prolonged engagement is removed, their health improves, and they become more "settled" and work harder. Dr. Valeria H. Parker of the American Social Hygiene Association, is convinced that parents who have sufficient means should help their sons and daughters to early marriage. She stresses its value from the point of view of character and of health. She says in part: <sup>8</sup> "Insurance statistics show that there is less sickness and death among the married than among the single. This is because the former are living normally, as Nature intended them to live. The psychological condition which comes with a happy marriage is a great contribution to health."

It is also reported in this same article: <sup>9</sup>

Dr. Ernest Osborne of the Department of Parent Education at Columbia University has found that students who are in love are much better off married than single. The officials of the University of Iowa, where there are more than three hundred married couples, most of whom are living on allowances provided by their parents, are unanimous in saying the same thing. In a recent statement, Robert E. Reinow, Dean of Men, and Adelaide Burge, Dean of Women, at Iowa said: "Marriage has a settling influence on students. Nearly always their

<sup>8</sup> *Ibid.*, p. 575.

<sup>9</sup> *Ibid.*, p. 576.

grades improve under it. The responsibility makes them dig harder. They have some one to make good for, some one who is pleased when their record is high, some one to sympathize with them and encourage them when things go wrong."

From these findings it appears that parents need not worry about softening their children by providing them with the minimum amount of security necessary for happiness in marriage. Mature young people who are spared the strains of prolonged waiting for marriage and of economic want are likely to reach vocational competence earlier than those under too great strain, and to pay back gratefully and with interest what has been advanced to them.

One convincing case of this kind was that of a law student. After a nine months' engagement to a splendid young teacher, he became worn down physically, and his work began to suffer. The prospect of waiting two years for marriage until his course ended was becoming unbearable. His family got together and all helped to make the marriage possible immediately without stopping his law course. His fiancée insisted that she could teach as well after marriage as before; his parents offered to take a less expensive apartment so that he and his bride could have one of their own; and his younger brother said he needed a year's experience in business to make his college course more meaningful, and that by working a year he could contribute, too. All agreed that Richard must not run the risk of losing what they believed to be an ideal relationship. The only one hard to convince was

Richard himself. He felt humiliated at accepting so much. He finally agreed, however, and the result in happiness and success was even beyond expectation. He accomplished two years' work in eighteen months with a brilliant record, was taken on the law faculty upon graduation, and paid back with interest what his parents and brother had advanced.

The idea of families helping their young people marry is not an innovation even though it may sound new to our generation. The dowry system, still prevalent in European countries, served a similar purpose. In earlier eras in this country marriage was considered a joint enterprise between two families. It was not necessary for the young man to be completely self-sufficient economically, nor for the young husband alone to be responsible for contributions of goods or labor. It was considered the responsibility of the whole of the related families to help the young couple get started.

Professor Calhoun reports,<sup>10</sup>

A German American writing in 1826 said that in the country as soon as a young fellow had gathered a few dollars, seldom over one hundred, he thought of marriage. The wedding gift to a son consisted of a horse, farm implements, and seed; a girl received a bed, a cow, kitchen utensils, and maybe a clothes chest, tables, and chairs. The young man procured a hundred acres of forest; relatives put up a house and stable; and in two or three weeks he was tolerably well-fixed for the pair were used to work.

<sup>10</sup> Reprinted by permission of the publishers, The Arthur H. Clark Company from A. W. Calhoun, *Social History of the American Family*, Vol. II, p. 14.

We must recognize that even though the rigors of the frontier which made such help necessary in the early days have now vanished, we are all facing an equally perilous frontier of changing economic situations. We must bend every effort to help our young people to the experiences that will give them strength for the social and economic pioneering ahead.

The undying desire in the hearts of all true parents is to have their children happy. We who loved to give ice-cream cones and merry-go-round rides to our sons and daughters when they were little should not fail, because of allegiance to the patterns of our own youth, to help them to life's greatest joy, now they are grown. It is perhaps the supreme test of our respect for them as adult individualities and our devotion to them as people we love, that we help them even when both their mate and their plans are different from those we would have chosen for them.

Unfortunately many parents are so loathe to give their children up that they unconsciously welcome any convention or other excuse for postponing their marriages. The force of this emotion makes it almost impossible to examine objectively the validity of reasons for delay. It is the idea that our children are almost ready to start leading separate lives that often terrifies us and makes us grasp at straws. We dread what seems a final break. For most of us it would be difficult to say honestly that we contemplate with equanimity the day our children will permanently leave the parental roof to start homes

of their own. Yet this is the ultimate goal of our job as parents.

#### PREPARATION FOR MARRIAGE

It may help us to face the fact that in marriage our sons and daughters are entering into a closer relationship than the one they have had with us, if we realize at the same time that they still have a great need for an understanding friend. In Sherman's analysis of critical epochs in the growth of personality, the "young adult" period when full independence and responsibility are met for the first time, is considered the most critical of all. A trusted friend, upon whose help and understanding they can depend when real need arises, is a genuine source of strength. Friend-parents can help, not only by financial aid when needed but also by the support of their affection and by talking over those understandings and attitudes necessary for success in the great new venture.

Marriage is one of the most important adjustments of human life. It is also one of the most exacting. As Groves says, marriage is a sort of psychological x-ray that shows up all of the defects in a personality which might remain hidden in a more superficial relationship. On the other hand, nothing brings richer returns to those who meet the test.

In spite of its importance and difficulties few people come to it adequately prepared. No one would try to drive a car without learning first the rules of safe driving. Yet how much more difficult to steer a safe course



through the pitfalls that beset marriage on every hand! It has been justly said that the way many young couples start out in marriage is very similar to trying to drive a car for the first time on a stormy night over a rough road crowded with other cars.

In order to get a good start in marriage young people must understand its deeper significance. Marriage is the mutual integration of two personalities united by love, sympathy, and a common purpose. This integration is a process, not a state of being. It is achieved only by continual joint effort. People are not married "once and for all" on their wedding day, but their marriage develops gradually over a period of years. This concept has been caught by the young man who writes: <sup>11</sup>

A young bride and groom go by me, arm in arm. They look at each other and laugh, a deep, happy laugh that comes from way inside; their eyes are tender, their hearts are light, their steps are springy. As he passes me he looks up—and a sudden seriousness changes his fine face for a moment. He must reach up, *up!* It is a struggle! Then his hand tightens on her arm and he laughs again, confidently: they will climb together.

Many young couples fail to realize that marriage is a *process* of developing together and feel bitterly disappointed when no miracle occurs as the marriage ceremony is said or in the nights and days immediately following. They have been brought up with an almost child-like faith in the myth that with the wedding ring one receives lifelong happiness as a gift from the gods, like the end of the fairy tale, "They were married and lived

<sup>11</sup> Larimore Foster, *Thoughts of Youth*, p. 71.



happily ever after." This is only one phase of mankind's continual yearning for magic, and the tenacious belief that if we could only find the right formula, things which demand thought, would happen of themselves.

The glorification of sex itself has also in some instances led to erroneous expectations of what marriage can give. In reaction against our earlier repressions, there has been a recent tendency to overemphasize the power of sex for bringing about good personality adjustment. Yet a personality out of harmony with its own reality cannot be set in tune by sex expression alone. Often in such cases marriage simply adds another serious problem. A really happy love life can be attained only by those who are well adjusted to life as a whole. Walter Lippmann writes <sup>12</sup> that lovers "desire their worlds in each other, and therefore their love is as interesting as their worlds, and their worlds are as interesting as their love."

Even two rich and harmonious personalities may fail to achieve a happy marriage if they come with a "What am I getting?" attitude. This is particularly difficult for girls to avoid. Traditionally they have been given no path to power except a husband. They have demanded that he fulfil and supply every unrealized desire. One mother wrote to a daughter whom she feared was becoming seriously interested in a magnetic but poor young artist: "You must realize that a man first and foremost is a 'bread-and-butter ticket.' It's of no use to fool oneself on idealism in that respect—no matter how attractive

<sup>12</sup> From Walter Lippmann, *Preface to Morals*. By permission of The Macmillan Company, Publishers, pp. 310-312.

the man!" Parents must clear from their own minds such unfair attitudes concerning their daughters' rights, and the equally destructive one many mothers still have concerning their sons', that the sole office of their future wives is to administer unto their needs and wants. If our sons and daughters could learn to dwell upon "What am I giving?" instead of "What am I getting?" more happy marriages would result.

In a scene from *The Deepening Stream* Dorothy Canfield presents this attitude effectively. Mme. Vinet, a lovely old Frenchwoman, was talking to Matey, a new bride, about her young husband.<sup>13</sup>

"Ah!" she murmured, "Not an ordinary young man." She looked ahead to where Adrian was carrying Mimi's delighted four-year-old. The sound of his laughter and the delicious mirth of the child came back to them. She said seriously to Matey, as she would to a daughter, "Mate, I think thou has a good husband. Thou must be a good wife to him."

Matey was a little surprised by this. It was very different from any of the comments, spoken or unspoken, she had received on her marriage from her American circle. No one had ever put it to her from that side. "Thou must learn how to make up to him for what he has put away," said Mme. Vinet earnestly, as though Matey were still a little girl under her care.

Some one has called marriage a "50-50 proposition." It should be termed rather a "100-100 proposition." Each must bring to it all that he has in affection, in willingness to understand the needs of the other, and in making intelligent effort for their fulfilment. There can be no

<sup>13</sup> Dorothy Canfield, *op. cit.*, p. 148.

greater gift than that of one's love and the whole of one's life in marriage. Those who receive such a priceless gift must be ready to accept as their deepest responsibility the well-being of the personality so given. When one truly loves, it is life's richest privilege and greatest joy to call out new possibilities in one's partner by the creative power of that love.

In the interest of a really deep understanding and harmonious effort, young people need to study one another's ideals and hopes and evolve a life pattern satisfying to both. Since no two people come to marriage with the same background, their expectations are bound to be somewhat different. One young woman was deeply hurt because when she appeared at the first honeymoon breakfast in an exquisite negligee her husband remarked, "My idea of a woman in the morning is a gingham dress." Trivial in themselves, such attitudes often indicate profound differences that need to be threshed out beforehand if the marriage is to run smoothly from the start.

It is also undoubtedly a help to recognize that adjustment difficulties are not uncommon during the first year of marriage and to read one or two of the several good books discussing ways of meeting them successfully.<sup>14</sup> Such books may be of service in sex adjustment and in other important areas such as financial arrangements, social life with others, and the need to develop mutuality of purpose and interest.

To make sure that their love life gets a propitious start, all young couples should read one good book on

<sup>14</sup> See bibliography pp. 355 ff.

love as an art. It is a mistake, however, for any one to believe that a satisfactory love relationship can be built out of mere technical knowledge. Too much focusing upon sex technique may have the same effect on love as the overemphasis upon the importance of eating certain foods has had on the appetites of some children. That which should be a natural and pleasurable function becomes a meticulous duty. A too scientific approach may serve to increase tension.

Even more important than biological information is a total sympathy and the capacity to feel with the other person. When both husband and wife come to care more about giving than receiving happiness, a beautiful love life is half won. As each focuses on the responses and needs of the other his own are released and redoubled in a crescendo of blended ecstasy far beyond the joy any individual can experience alone.

Lippmann describes a relationship of this kind as "an exquisitely and variously and harmoniously blended activity of all the finer activities of the organism, physical and psychic." He goes on to explain: <sup>15</sup>

When a man and woman are successfully in love, their whole activity is energized and victorious. They walk better, their digestions improve, they think more clearly, their secret worries drop away, the world is fresh and interesting, and they can do more than they dreamed that they could do. . . . In love of this kind sexual intimacy is not the dead end of desire as it is in romantic or promiscuous love, but periodic affirmation of the inward delight of desire pervading an active

<sup>15</sup> From Walter Lippmann, *Preface to Morals*. By permission of The Macmillan Company, Publishers, p. 295.

life. Love of this sort can grow; it is not, like youth itself, a moment that comes and is gone and remains only a memory of something which cannot be recovered. It can grow because it has something to grow upon and to grow with.

Therefore, those who achieve a design for living really satisfying to both have laid the best foundation for a deeply satisfying love life also. Sex communion itself so includes the whole of our personalities that the richer the personalities, the deeper and more meaningful sex expression will be. Like other forms of happiness, it is most surely achieved as a by-product. For a man and woman who are no longer conditioned by childish fears, whose sex education and emotional development have been sound and wholesome, who do not depend on sex alone for joy in life, and who really love one another as total personalities, a happy love relationship will come about naturally.

Once such a relationship is established, the processes of married life, met creatively, tend to keep it growing. While a satisfying love life makes the mundane affairs of life shine with a new beauty, it is in turn enriched and deepened by them. The establishment of a home and a mutual social life, the advent of children, the joint meeting of economic and other responsibilities, the releasing and fulfilment of the personality of each through the sympathy and appreciation of the other, all enrich the emotional tone of marriage and deepen the sense of union in purpose and in destiny. It is this continual interaction between the life-giving power of love and the enrichment of that love through the changing experi-



ences of life together that makes a true marriage an exhilarating and a growing thing.

If husband and wife can approach their responsibilities and their love in a spirit of profound sympathy and coöperation inspired by that love and their vision of what they can make of life for themselves and others, we need not fear for their marriage. It will remain creative and growing to the very end. As one couple of seventy remarked, "You young people can't know what the joy of real marriage is. It gets deeper and deeper. You think you love each other now but wait until you've been married forty-seven years!" Their words were confirmed by the quiet radiance in their faces. Grant each of our children a marriage of this kind!

\* \* \* \* \*

Two weddings are taking place. At one the mother cannot control her tears. Her shoulders shake gently. Her husband tenderly pats them. There is a stoical set to his jaw. They are "losing" their son! Their home will never again be the same. The mother will long for the happy sound of his steps down the hall, his morning smile across the table. She will go into his empty room and yearn for the familiar belongings no longer there. She will weep over the booties and baby curls she has cherished in the old trunk. The father will miss him, too—about the garage, in the garden, during his after-dinner smokes. Life will be permanently impoverished. They feel desolate in spite of the joy in the young faces at the altar.



At another marriage the parents' faces are as happy as the lovers'. They see renewed in each other's eyes the joy of their own wedding—deepened by this crowning fulfilment of their dream, the son of their love, standing strong and happy at another altar. They rejoice that the tender hand of a girl meets his in a clasp that is vibrant with meaning. Tears start into the shining eyes of this mother, too, but these are tears of joy, not sorrow.

Life was good of old when the lad came home each day with his new enthusiasms and merry whistle. But this is the fulfilment that life was building toward, the dawn of a new richness. Memories of the old life are suffused with a fresh radiance from the beginning new one. There will be friendship with deepened meaning as their son grows in understanding through his own rich draughts of the fullness of life. He will become sensitized to values in his parents he never saw before. As he works through problems as well as joys, he will more fully appreciate the quality of the affection and sympathy they have maintained throughout the years. He will become a more responsive and understanding friend.

Here are two interpretations of the real meaning of parenthood. When night after night in their childhood, we look fondly at our sleeping children nestled softly where we have tucked them, the deep joy we feel seems the very essence of parental happiness. But as we ourselves mature, we find even greater satisfaction in seeing them strong and happy in lives of their own.

We are human and having our children is one of the deepest experiences life offers, so there may be times

when we will long again for the baby smiles, the child voices that first set the deep tones of parental love vibrating in our hearts. But in our children's children this joy may be found again. When our sons and daughters stand beside us, parents themselves, we will know the final completeness of life's cycle, its ultimate fulfilment of richness and joy. Grandparents often protest they could not have loved their own children quite so much! To the degree that mature friendship has grown from the roots of parent-child love, we may be welcomed into a real share of this joy and responsibility.

When our children have completed the revolution from being completely filial to being completely parental themselves, we too may need a share of their cherishing. If we really need their help, we must not deny them this proof of our trust, nor the benediction of our appreciation. We should not feel humiliated any more than should they, if it is we who can help them earlier to a home of their own. If our self-respect and our respect for each other derive from our personal qualities rather than our financial status, and if the spirit of mutual sharing has been maintained, we and they will be able to accept each other's help as right and natural.

When our children have finally become our superiors in strength, and wisdom, and effectiveness, let us not only admit they are better than we, but rejoice that it is so. There can come no greater gladness to parental hearts than to know that these our children, born of our love, grown strong in the affection and freedom we have given, are fully ready to take off into the future on far-

ther, higher flights than we have dared. With the glow of this vision in our minds and the warmth of assured friendship in our hearts, as that inevitable day approaches when we can no longer even watch their flight, may we be able honestly to say: <sup>16</sup>

Child, I have cherished you,  
Not for my own  
But for yourself,  
Helped you to grow,  
Holding your dreams  
In the face of the world.

I have not come too close  
And stifled you with anxious care;  
Merely been by  
When life became too quiveringly real,  
To give an understanding smile.

Now having watched unwatched,  
I will draw quietly aside,  
Happy that you have grown,  
To need me no more.

<sup>16</sup> Paraphrased from poem by Eleanor McCormack, *Mental Hygiene*, July, 1930.

---

## CLASSIFIED BIBLIOGRAPHY ON TOPICS OF ESPECIAL INTEREST TO PARENTS AND ADOLESCENTS

---

### I. ADOLESCENT DEVELOPMENT

For Chapters I, II, IV, V.

- ARLITT, A. H., *Adolescent Psychology* (New York, American Book Co., 1933).
- AVERILL, L. A., *Adolescence* (Boston, Houghton Mifflin Co., 1936).
- BLANCHARD, P., and MANASSES, C., *New Girls for Old* (New York, The Macaulay Co., 1930).
- BROOKS, F. D., *The Psychology of Adolescence* (Boston, Houghton Mifflin Co., 1929).
- BURGESS, E. W., *The Adolescent in the Family*, a publication of the White House Conference Committee on the Family (New York, D. Appleton-Century Co., 1934).
- CALVERTON, V. F., and SCHMALHAUSEN, S. D., *The New Generation* (New York, The Macaulay Co., 1931). See Chapter on "A Comparative Study of Adolescence in Primitive and Modern Society," by Margaret Mead.
- CHAVÉ, Ernest J., *Personality Development in Children* (Chicago, University of Chicago Press, 1937).
- CONKLIN, E. S., *Principles of Adolescent Psychology* (New York, Henry Holt and Co., 1935).
- ELLIOTT, Grace Loucks, *Understanding the Adolescent Girl* (New York, Henry Holt and Co., 1930).
- FOSTER, Larimore, *Larry, Thoughts of Youth* (New York, John Day Co., 1931).
- HOLLINGWORTH, Leta, *Psychology of the Adolescent* (New York, D. Appleton-Century Co., 1928).
- LEONARD, Eugenie A., *Problems of Freshman College Girls* (New York, Bureau of Publications, Teachers College, Columbia University, 1932).
- NEWBERRY, Julia, *Julia Newberry's Diary* (New York, W. W. Norton and Co., 1933).

- Parents' Questions*, Child Study Association (New York, Harper and Bros., 1936).
- PRUETTE, Lorine, *The Parent and the Happy Child* (New York, Henry Holt and Co., 1932).
- RAINEY, Homer P., *How Fare American Youth*, a publication of The American Youth Commission (New York, D. Appleton-Century Co., 1937).
- RICHMOND, W. V., *The Adolescent Boy* (New York, Farrar and Rinehart, 1933).
- , *The Adolescent Girl* (New York, The Macmillan Co., 1925).
- THOM, D. A., *Guiding the Adolescent* (Washington, D.C., U. S. Department of Labor, 1933). Price 10¢.
- , *Normal Youth and Its Everyday Problems* (New York, D. Appleton-Century Co., 1932).
- WILLIAMS, Frankwood E., *Adolescence* (New York, Farrar and Rinehart, 1930).

## II. THE PARENT—ADOLESCENT RELATIONSHIPS AND FAMILY ADJUSTMENTS

For Chapters I, II, IV, V.

- The American Family*, *Annals of the American Academy of Political and Social Science*, March, 1932 (Philadelphia).
- ANDRUS, Ruth, and PEABODY, May, *Parent Child Relationships* (New York, John Day Co., 1930).
- AVERILL, L. A., *Adolescence* (Boston, Houghton Mifflin Co., 1936), Chapters VII, VIII.
- BURGESS, E. W., *The Adolescent in the Family*, a publication of the White House Conference Committee on the Family (New York, D. Appleton-Century Co., 1934).
- FLUGEL, J. C., *The Psycho-analytic Study of the Family* (New York, International Psycho-Analytical Press, 1921).
- FOLSOM, Joseph K., *The Family, Its Sociology and Social Psychiatry* (New York, John Wiley and Sons, 1934).
- GROVES, E. R. and G. M., *Parents and Children* (Philadelphia, J. B. Lippincott Co., 1928).
- GROVES, E. R., and OGBURN, WM. F., *American Marriage and Family Relationships* (New York, Henry Holt and Co., 1938).
- HART, Hornell, *The Science of Social Relations* (Henry Holt and Co., 1927).

- HART, Hornell, and Ella B., *Personality and the Family* (Boston, D. C. Heath and Co., 1935).
- HORNEY, Karen, *The Neurotic Personality of Our Time* (New York, W. W. Norton and Co., 1937), pp. 79-89.
- LEARY, Lewis Gaston, "A Girl Needs Her Father," *Parents' Magazine*, April, 1936.
- , "The Fine Art of Letting Go," *Scribner's Magazine*, June, 1932.
- LYND, Robert S., and Helen M., *Middletown, A Study in Contemporary American Culture* (New York, Harcourt, Brace and Co., 1929).
- , *Middletown in Transition* (New York, Harcourt, Brace and Co., 1937).

### III. PARENTS AS PEOPLE

#### For Chapter III.

- Anonymous, "Parents as Children See Them," *Harper's Magazine*, Vol. 164, December, 1931, p. 102.
- HOWES, Ethel Puffer, "The Mother in the Present-Day Home," from *Concerning Parents* (New York, New Republic, Inc., 1929).
- MOWRER, Harriet R., *Personality Disorganization and Domestic Discord* (New York, American Book Co., 1935).
- PRATT, George K., *Three Family Narratives* (New York, National Council of Parent Education, 1936).
- PRUETTE, Lorine, "It's Your Home Too," *The Delineator*, October, 1935.
- , *The Parent and the Happy Child* (New York, Henry Holt and Co., 1932).
- TUTTLE, Worth, "A Feminist Marries," *Atlantic Monthly*, January, 1934.

### IV. DIVORCE AND ITS EFFECTS

#### For Chapter III.

- CAMPBELL, M. W., "The Effect of the Broken Home upon the Child in School," *Journal of Educational Sociology*, Vol. 5 (1932), pp. 274-281.
- LLEWELYN, K. N., "Behind the Law of Divorce," *Columbia Law Review*, December, 1932.



- SHAW and McKAY, "Are Broken Homes a Causative Factor in Juvenile Delinquency?" *Social Forces*, Vol. 10, 1931, pp. 514-524.

## V. THE ADJUSTMENT OF THE INDIVIDUAL

For Chapters III and V.

- BURNHAM, William H., *The Wholesome Personality* (New York, D. Appleton-Century Co., 1932).
- ELLIOTT, H. S., and G. L., *Solving Personal Problems* (New York, Henry Holt and Co., 1936).
- GROVES, E. R., *Understanding Yourself: Mental Hygiene of the Personality* (New York, Greenberg Publishers, 1936).
- , and Blanchard, P., *Introduction to Mental Hygiene* (New York, Henry Holt and Co., 1930).
- LOWREY, LAWSON G., "The Family as a Builder of Personality," *The American Journal of Orthopsychiatry*, Vol. 6, January, 1936, pp. 118-126.
- MENNINGER, Karl, *The Human Mind* (New York, Alfred A. Knopf, 1933).
- MORGAN, J. J. B., *Keeping a Sound Mind* (New York, The Macmillan Co., 1935).
- PITKIN, W. B., *Careers after Forty* (New York, McGraw-Hill Book Co., 1937).
- STRECKER, E. A., and APPEL, K. E., *Discovering Ourselves* (New York, The Macmillan Co., 1931).
- WOLFE, W. B., *How to Be Happy Though Human* (New York, Farrar and Rinehart, 1931).

## VI. FAMILY RECREATION

For Chapters V and VI.

- BREEN, Mary J., *Partners in Play* (National Recreation, 315 Fourth Avenue, New York). Helpful list of publications of this organization will be sent upon request.
- BURNS, C. D., *Leisure in the Modern World* (New York, D. Appleton-Century Co., 1932).
- NEILSON, William A., *Roads to Knowledge* (New York, W. W. Norton and Co., 1932).
- NEWMAYER, Martin H., and Esther S., *Leisure and Recreation* (New York, A. S. Barnes and Co., 1936).

- TAUSSIG, C. W., and MEYER, T. A., *Book of Hobbies* (New York, Minton Balch and Co., 1924).
- ZANZIG, Augustus D., *Music in American Life* (London, Oxford University Press, 1932). The chapter on "Music in the Home" is of particular value to parents.
- GRUENBERG, Sidonie M., *Radio and Children* (80 Broadway, New York, Radio Institute of the Audible Arts). Free.
- Radio Programs for Children*. Selected by the Child Study Association for the above institute. Free.
- FORMAN, H. J., *Our Movie Made Children* (New York, The Macmillan Co., 1933).
- STODDARD, George D., "What Motion Pictures Mean to the Child?" Pamphlet No. 31 (Ames, Iowa, Iowa Child Welfare Research Station).
- "Amusements—Movie, Radio and Others," *Child Study Magazine*, April, 1933.
- GILES, Ray, "Imagination Begins at Home," *Reader's Digest*, February, 1937.

## VII. CHARM AND MANNERS

### For Chapter VII.

- ALLEN, B., and BRIGGS, M. P., *Behave Yourself* (Philadelphia, J. B. Lippincott Co., 1937).
- BARBOUR, Ralph Henry, *Good Manners for Boys* (New York, D. Appleton-Century Co., 1937).
- BENJAMIN, Louise Paine, *Why Men Like Us; Your Passport to Charm* (New York, Stackpole and Sons, 1937).
- ELDRIDGE, Elizabeth, *Coediquette* (New York, E. P. Dutton and Co., 1936).
- IRWIN, Inez, *Good Manners for Girls* (New York, D. Appleton-Century Co., 1937).
- JOHNS, Jane, *The Girls Men Marry* (New York, E. P. Dutton and Co., 1929).
- LEAF, Munro, *Manners Can Be Fun* (New York, Frederick Stokes and Co., 1936).
- MACGIBBON, Elizabeth Gregg, *Manners in Business* (New York, The Macmillan Co., 1936).
- PIERCE, Beatrice, *It's More Fun When You Know the Rules* (New York, Farrar and Rinehart, 1935).

- STEVENS, William, *The Right Thing* (New York, Dodd Mead and Co., 1935).
- WIEMAN, Regina Westcott, *Popularity* (New York, Willet, Clark and Co., 1936).

## VIII. CLOTHING AND MAKE-UP

## For Chapter VII.

## A. Clothes

- HEMSTEAD, Laurene, *Color and Line in Dress* (New York, Prentice-Hall, 1934).
- RYAN, Mildred Graves, *Your Clothes and Personality* (New York, D. Appleton-Century Co., 1937).
- TODD, Elizabeth, *Clothes for Girls* (Boston, Little, Brown and Co., 1936).
- TRILLING, M. B., WILLIAMS, F., REEVES, G. G., *A Girl's Problems in Home Economics* (Chicago, J. B. Lippincott Co., 1934).

## B. Make-up

- ELLER, J. J., "Cosmetic Care of the Skin," *Hygeia*, Vol. 15, February, 1937, pp. 112-114.
- JOHNSTON, A., "New Art of Make-up," *Woman's Home Companion*, Vol. 65, February, 1938, pp. 16-17.
- KALLET, A., and SCHLINK, F. J., *100,000,000 Guinea Pigs* (New York, Grosset and Dunlap, 1933).
- PHILLIPS, Mary Catharine, *Skin Deep: The Truth about Beauty Aids Safe and Harmful* (New York, The Vanguard Press, 1934).
- WINTERS, S. R., "Public Enemies No. 1. Food, Drug and Cosmetic Racketeers," *Hygeia*, Vol. 14, September, 1936, pp. 832-835.

## IX. TOBACCO AND ALCOHOL

## For Chapters VII and VIII.

- "Alcohol and Tobacco," *Fortune*, Vol. 12, September, 1935.
- HAGGARD, H. W., and GREENBERG, L. S., "Effects of Cigarette Smoking upon Blood Sugar," *Science*, Vol. 79, February, 1934.
- "Alcohol Has a Place: Most Widely Used Chemical in the World," *Review of Reviews*, No. 95, June, 1937, pp. 51-52.
- BOGEN, Emil, and HISSEY, Lehmann, W. S., *What About Alcohol?* (Los Angeles, Angelus Press, 1934).

- DURFEE, C. H., "Letter to My Son on the Matter of Drinking," *Parents' Magazine*, Vol. 12, June, 1937, p. 29.
- , *To Drink or Not to Drink* (New York, Longmans, Green and Co., 1937). Both sides fairly presented.
- EMERSON, Haven, *Alcohol: Its Effects on Man* (New York, D. Appleton-Century Co., 1934). Excellent chapter, "Conditions for a Permissible Use of Alcohol Beverages."
- FISHER, W., "Alcohol and the Adolescent," *Parents' Magazine*, Vol. 11, March, 1936, pp. 22-23.
- HARKNESS, K. M., and FORT, L. M., *Youth Studies Alcohol* (Chicago, Benjamin H. Sanborn and Co., 1936).
- PEABODY, C. L. B., *The Common Sense of Drinking* (Boston, Little, Brown and Co., 1931).
- "This Moderate Drinking," *Harper's Magazine*, Vol. 162, March, 1931, pp. 419-427.
- PAYNE, George E., *The Menace of Narcotic Drugs*, a publication of the Department of Education of the International Narcotic Education Association. Discussion of opium, morphine, marihuana, etc.—their origin, prevalence of their use, and laws regulating their distribution.

## X. ETHICS AND RELIGION

### For Chapters VIII and IX.

- ALLPORT, Floyd H., "The Religion of a Scientist," *Harper's Magazine*, February, 1930.
- CARRIER, Blanche, *Church Education for Family Life* (New York, Harper and Bros., 1937).
- COE, G. A., *Education for Citizenship* (New York, Charles Scribner's Sons, 1932).
- , *Education in Religion and Morals* (New York, Fleming H. Revell Co., 1914).
- , *Social Theory of Religious Education* (New York, Charles Scribner's Sons, 1917).
- DIMOCK, Hedley S., "Some New Light on Religious Education," *Religious Education*, October, 1936.
- DUNBAR, H. Flanders, "Mental Hygiene and Religious Teaching," *Mental Hygiene*, July, 1935.
- FOSDICK, H. E., *A Guide to Understanding the Bible* (New York, Harper and Bros., 1938).
- , *As I See Religion* (New York, Harper and Bros., 1932).

- FOSDICK, H. E., *The Meaning of Prayer* (New York, Association Press, 1935).
- HARTSHORNE, Hugh, *Worship in the Sunday School* (New York, Bureau of Publications, Teachers College, Columbia University, 1913).
- HORTON, W. M., *Psychological Approach to Theology* (New York, Harper and Bros., 1931).
- JUNG, C. G. G., *Modern Man in Search of a Soul* (New York, Harcourt, Brace and Co., 1933).
- KILPATRICK, W. H., "How Shall We Think About Religion?" *Child Study Magazine*, November, 1930.
- LINK, H. C., *The Return to Religion* (New York, The Macmillan Co., 1936).
- LIPPMANN, Walter, *A Preface to Morals* (New York, The Macmillan Co., 1929).
- NEUMANN, Henry, *Lives in the Making* (New York, D. Appleton-Century Co., 1932).
- PERKINS, J. E., *Others Call It God* (New York, Harper and Bros., 1934).
- REISNER, E., *Faith in an Age of Fact* (New York, Bureau of Publications, Teachers College, Columbia University, 1937).
- "Religious Education in a Changing World," *Religious Education*, February, 1936.
- WIEMAN, Regina Westcott, *The Modern Family and the Church* (New York, Harper and Bros., 1937).

## XI. SEX EDUCATION

For Chapters IV, VII, XI.

- ARMSTRONG, D. B., and E. B., *Sex in Life* (New York, American Social Hygiene Association, 1916).
- DENNETT, Mary Ware, *The Sex Side of Life* (Astoria, N.Y., published by the author, 1928).
- DICKERSON, Roy E., *Growing Into Manhood* (New York, Association Press, 1933).
- GRUENBERG, Benjamin C., *Parents and Sex Education* (New York, American Social Hygiene Association, 1923).
- KELIHER, Alice V., *Life and Growth*, a publication of the Commission on Human Relations of the Progressive Education Association (New York, D. Appleton-Century Co., 1938).

- "Sex Education, Facts and Attitudes" (New York, Child Study Association, 1934). Price, 25¢.
- STRAIN, Frances B., *Being Born* (New York, D. Appleton-Century Co., 1936).
- , *New Patterns in Sex Teaching* (New York, D. Appleton-Century Co., 1934).

## XII. COURTSHIP PROBLEMS

### For Chapters VII and XI.

#### A. Books

- DELL, Floyd, *Homecoming* (New York, Farrar and Rinehart, 1930).
- , *Love in the Machine Age* (New York, Farrar and Rinehart, 1933).
- EDDY, Sherwood, *Sex and Youth* (Garden City, N.Y., Doubleday, Doran and Co., 1933).
- ELLIOTT, Grace L., and BONE, Harry, *The Sex Life of Youth*, a publication of the Commission on Relations between College Men and Women of the Council of Christian Associations (New York, Association Press, 1929).
- EXNER, Max J., *The Question of Petting* (New York, Association Press, 1926).
- JOHNS, Jane, *The Girls Men Marry* (New York, E. P. Dutton and Co., 1933).

#### B. Periodicals

- Anonymous, "Without a Tower," *Harper's Magazine*, February, 1935.
- BALLINGER, W. J., "Spinster Factories," *Forum*, May, 1932.
- BANNING, M. C., "The Case for Chastity," *Reader's Digest*, August, 1937. Weighted a bit too heavily on the negative side.
- BURGESS, E. W., and COTTRELL, Leonard S. Jr., "The Prediction of Adjustment in Marriage," *American Sociological Review*, Vol. 2, October, 1937, pp. 659-667.
- CANBY, Henry Seidel, "Life in the Nineties: Home and Parents," *Harper's Magazine*, August, 1934.
- CASSADY, Constance, "Youth Faces the Sex Problem," *American Mercury*, April, 1936.
- KIRKPATRICK, Clifford, "Student Attitudes toward Marriage and



- Sex," *American Sociological Review*, Vol. 2, October, 1937, pp. 659-667.
- NEWCOMB, Theodore, "Recent Changes in Attitudes Toward Sex and Marriage," *American Sociological Review*, Vol. 2, October, 1937, pp. 659-667.
- PEATTIE, D. C., "One Way to Chastity," *Reader's Digest*, December, 1937. Excellent in its positive emphasis.

### XIII. MARRIAGE PROBLEMS

For Chapters III, XI, XII.

- BINKLEY, R. C., and F. W., *What Is Right with Marriage?* (New York, D. Appleton-Century Co., 1929).
- DELL, Floyd, *Love in the Machine Age* (New York, Farrar and Rinehart, 1930).
- DICKINSON, R. L., "Marital Maladjustment," *Long Island Medical Journal* (Brooklyn, 1908).
- , and BEAM, Lura, *A Thousand Marriages* (Baltimore, Md., Williams and Wilkins Co., 1931).
- ELLIS, Havelock, *Little Essays of Love and Virtue* (New York, Doubleday, Doran and Co., 1922).
- FLUGEL, J. C., *A Psychoanalytic Study of the Family* (London, Wolff, 1926).
- HAMILTON, G. V., and MACGOWAN, Kenneth, *What Is Wrong with Marriage?* (New York, A. C. Boni, Inc., 1930).
- KEY, Ellen, *Love and Marriage*, translated from the Swedish by Arthur Chater (New York, G. P. Putnam's Sons, 1911).
- LEWISOHN, Ludwig, "Is Love Enough?" *Harper's Magazine*, Vol. 166, April, 1933.
- MOWRER, Harriet R., *Personality Disorganization and Domestic Discord* (New York, American Book Co., 1935).
- SCHMALHAUSEN, S., and CALVERTON, V. F., *Sex in Civilization* (New York, Doubleday, Doran and Co., 1929).
- WALLER, Willard, *The Old Love and the New* (New York, Horace Liveright, 1930).

### XIV. SEX ADJUSTMENT IN MARRIAGE

For Chapters III, XI, XII.

- BAIRD, Addison, *A Talk to Those About to Wed* (New York, The Addison Press, 1936).

- BJERRE, Paul C., *The Remaking of Marriage: A Contribution to the Psychology of Sex Relationships*, translated from the Swedish by T. H. Winslow (New York, The Macmillan Co., 1931).
- BUTTERFIELD, Oliver M., *Sex Life in Marriage* (New York, Emerson Books, Inc., 1934). Also pamphlet, "Marriage and Sexual Harmony," same.
- EDDY, Sherwood, *Sex and Youth* (New York, Doubleday, Doran and Co., 1933). Edition for adults contains an excellent chapter on sex adjustments in marriage.
- EVERETT, Millard S., *The Hygiene of Marriage* (New York, The Vanguard Press, 1934).
- EXNER, Max J., *The Sexual Side of Marriage* (New York, W. W. Norton and Co., 1932).
- FOLSOM, Joseph K., *Plan for Marriage* (New York, Harper and Bros., 1938).
- , *The Family, Its Sociology and Social Psychiatry* (New York, John Wiley and Sons, 1934).
- GOODSELL, Willystine, *A History of Marriage and the Family* (New York, The Macmillan Co., 1935).
- , *Problems of the Family* (New York, D. Appleton-Century Co., 1936, Revised edition).
- GROVES, E. R., *Marriage* (New York, Henry Holt and Co., 1933).
- , *The American Family* (Philadelphia, J. B. Lippincott Co., 1934).
- , and OGBURN, William F., *American Marriage and Family Relationships* (New York, Henry Holt and Co., 1938).
- HART, Hornell, *The Science of Social Relations* (New York, Henry Holt and Co., 1927).
- , and Ella B., *Personality and the Family* (Boston, D. C. Heath and Co., 1935).
- MACMURRAY, John, *Reason and Emotion* (New York, D. Appleton-Century Co., 1937).
- STERN, Bernhard J., *The Family: Past and Present*, a publication of the Commission on Human Relations of the Progressive Education Association (New York, D. Appleton-Century Co., 1938).
- VAN DE VELDE, Theodore H., *Ideal Marriage: Its Physiology and Technique* (New York, Covici-Friede, 1930).
- WESTERMARCK, E. A., *A History of Human Marriage* (New York, The Macmillan Co., 1922).

- WRIGHT, Helena, *The Sex Factor in Marriage* (New York, The Vanguard Press, 1931).

## XV. BIRTH CONTROL

### For Chapter XII.

- BROMLEY, Dorothy Dunbar, *Birth Control, Its Use and Misuse* (New York, Harper and Bros., 1934).
- DENNETT, Mary Ware, *Birth Control Laws* (New York, F. H. Hitchcock, 1926). American Birth Control League, 104 Fifth Ave., N.Y., will send upon request names of local doctors who will give birth-control instruction and other desirable information.
- HIMES, Norman E., *Medical History of Contraception* (Baltimore, Md., Williams and Wilkins Co., 1936).
- Lord Dawson of Penn, *Love, Marriage and Birth Control* (London, Nisbet and Co., 1922).

## XVI. FINANCIAL ADJUSTMENTS IN FAMILY LIFE

### For Chapters III, VI, VII, XII.

- ANDREWS, Benjamin R., *Economics of the Household* (New York, The Macmillan Co., 1935, Revised edition).
- BIGELOW, Howard F., *Family Finance* (Philadelphia, J. B. Lippincott Co., 1936).
- Consumers' Union Reports, New York City.
- DONHAM, S. Agnes, *Case Book in Family Budgeting*, The Boston Cooking School Magazine Company, 1937. See Chapter VIII. "The Philosophy of the Budget."
- FOLSOM, J. K., *Plan for Marriage*. See above, XIV.
- GRUENBERG, S. M. and B. C., *Parents, Children and Money* (New York, The Viking Press, 1933).
- KYRK, Hazel, *Economic Problems of the Family* (New York, Harper and Bros., 1933).
- Parents and the Latch Key, A Symposium* (New York, Bureau of Publications, Teachers College, Columbia University, 1936).

## XVII. THE RÔLE OF WOMEN, MARRIAGE AND CAREER

## For Chapters III, X, XII.

- BEARD, Mary, *America Through Women's Eyes* (New York, The Macmillan Co., 1933).
- , *On Understanding Women* (New York, Longmans, Green and Co., 1931).
- , "The Nazis Harness Woman Power," *Today*, Vol. 1, No. 29 (May 12, 1934), pp. 6-7.
- DELL, Floyd, *Love in the Machine Age* (New York, Farrar and Rinehart, 1933).
- ELLIOTT, G. L., *Women After Forty* (New York, Henry Holt and Co., 1936).
- FILENE, Catherine, *Careers for Women* (Boston, Houghton Mifflin Co., 1934).
- HOLTBY, Winifred, *Women and a Changing Civilization* (New York, Longmans, Green and Co., 1935).
- KINGSBURY, S., and FAIRCHILD, M., *Factory, Family, and Woman in the Soviet Union* (New York, G. P. Putnam's Sons, 1935).
- LANGDON-DAVIES, John, *A Short History of Women* (New York, The Viking Press, 1927).
- PIERCE, Adah, *Vocations for Women* (New York, The Macmillan Co., 1933).
- PRUETTE, Lorine, *Women Workers Through the Depression* (New York, The Macmillan Co., 1934).
- STERN, Bernhard J., *The Family: Past and Present*, a publication of the Commission on Human Relations of the Progressive Education Association (New York, D. Appleton-Century Co., 1938).
- "Twilight of the Business Women," *Reader's Digest*, March, 1934, p. 37.

## XVIII. VOCATIONAL CHOICE AND PREPARATION

## For Chapter X.

A. *Choosing a Vocation*

- BREWER, John M., *Occupations* (Boston, Ginn and Co., 1936).
- BROPHY, Loire, *If Women Must Work* (New York, D. Appleton-Century Co., 1936).

- CHAPMAN, Paul W., *Occupational Guidance* (Atlanta, Ga., Turner E. Smith and Co., 1937).
- COHEN, David I., and FLINN, Richard A., *You and Your Work* (New York, D. Appleton-Century Co., 1931).
- HEPNER, H. W., *Finding Yourself in Your Work* (New York, D. Appleton-Century Co., 1936).
- KITSON, H. D., *I Find My Vocation* (New York, Harper and Bros., 1932).
- PATERSON, D. G., DARLEY, J. G., and ELLIOTT, R. M., *Men, Women and Jobs* (Minneapolis, Minn., University of Minnesota, 1936).
- PIERCE, Adah, *Vocations for Women* (New York, The Macmillan Co., 1933).
- PROSSER, C. A., and PALMER, R. H., *Selecting an Occupation* (Bloomington, Ill., McKnight and McKnight, 1936).
- ROSENGARDEN, William, *Choosing Your Life Work* (New York, McGraw Hill Book Co., 1936, Third edition).
- B. Preparation for a Vocation*
- BENNETT, M. E., *College and Life* (New York, McGraw-Hill Book Co., 1933).
- CRAWFORD, C. C., *The Technique of Study* (Boston, Houghton Mifflin Co., 1928).
- KITSON, H. D., *How to Use Your Mind* (Philadelphia, J. B. Lipincott Co., 1916).
- LINK, H. C., "More Education or a Job?" *Rotarian*, Vol. 52, May, 1938, pp. 15-17.
- PROSSER, C. A., and ANDERSON, W. A., *A Health Program* (Bloomington, Ill., McKnight and McKnight, 1936).
- , *Keeping Physically Fit* (Bloomington, Ill., McKnight and McKnight, 1936).
- , *Taking a Look at Yourself* (Bloomington, Ill., McKnight and McKnight, 1936).
- "To Earn a Living—Chicago's New High School Program," *Time*, Vol. 30, November 22, 1937, pp. 73-74.
- Training for the Professions and Allied Occupations*, Bureau of Vocational Information, New York.
- Vocational Education and Changing Conditions*, Bulletin No. 174, Division of Vocational Education (Washington, D.C., U.S. Office of Education, 1935).
- WRIGHT, Milton W., *Getting Along with People* (New York, McGraw-Hill Book Co., 1935).

### C. Information About Occupations

*American Youth Commission*, Washington, D.C. Material on employment and vocational adjustment of youth.

BARRETT, Theodore, *What About Jobs?* (New York, McClure Publishing Co., 1936, Revised edition).

BREWER, John M., *Occupations* (New York, Ginn and Co., 1936). *Career Leaflets*, U. S. Office of Education, Washington, D.C.

*Career Monographs*, The Institute for Research, 537 Dearborn Street, Chicago, Ill.

COTTLER, J., and BRECHT, H., *Careers Ahead* (Boston, Little, Brown and Co., 1935).

CRAWFORD, Albert B., Ed., *The Choice of an Occupation* (New Haven, Department of Personnel Study, Yale University, 1932).

*Federal Board of Vocational Education*, Washington, D.C. Information on vocations and training.

FILENE, Catherine, *Careers for Women* (Boston, Houghton Mifflin Co., 1934).

GALLAGHER, R. P., *Courses and Careers* (New York, Harper and Bros., 1930).

LYON, L. S., *Making a Living* (New York, The Macmillan Co., 1929).

MARSH, C. S., *American Universities and Colleges* (Washington, D.C., The American Council on Education, 1936).

*Monthly Labor Review*, U. S. Department of Labor, Washington, D.C.

*Occupations Magazine*, National Occupation Conference, 522 Fifth Avenue, New York.

PARKER, Willard E., *Books About Jobs: A Bibliography of Occupational Literature* (Chicago, American Library Association, 1936).

PIERCE, Adah, *Vocations for Women* (New York, The Macmillan Co., 1933).

PITKIN, W. B., *New Careers for Youth* (New York, Simon and Schuster, 1934).

PLATT, R. B., *The Book of Opportunities* (New York, G. P. Putnam's Sons, 1933).

*Private Proprietary and Endowed Schools Giving Trade and Industrial Courses*, Bulletin No. 8 (Washington, D.C., U. S. Office of Education, 1935).

State Department of Education. Write the State Superintendent



or the Director of Vocational Education for available publications.

Superintendent of Public Documents, Washington, D.C. Write for lists of publications for sale at the Department of Commerce, Department of Labor, U. S. Office of Education, Washington, D.C.

*Training for the Professions and Allied Occupations*, see B.

U. S. Civil Service Commission, Washington, D.C. Write for information on qualifications and openings in government service.

Universities, Colleges, and Technical or Trade Schools. Write the Registrar or Personnel Department for publications relating to the fields for which they train.

WIESE, M. J., and RETICKER, R., *The Modern Worker* (New York, The Macmillan Co., 1930).

WILLIAMSON, E. G., *A Syllabus for the Study of Vocations* (Minneapolis, Minn., University of Minnesota, 1934).

#### D. Articles Concerning Vocations

"Chemistry Works The Farm," *Reader's Digest*, September, 1935, p. 31.

"College for Cops," *Reader's Digest*, June, 1936, p. 55.

"Gentlemen Prefer," *Reader's Digest*, April, 1936, p. 37.

"Go Political Young Men," *Reader's Digest*, July, 1934, p. 54.

"High Education for Drivers," *Reader's Digest*, May, 1936, p. 51.

"Learning to Remember," *Reader's Digest*, November, 1935, p. 27.

"Public Servant," *Reader's Digest*, February, 1936, p. 5.

"Twilight of the Business Women," *Reader's Digest*, March, 1934, p. 37.

"What A Girl Should Know," *Reader's Digest*, January, 1934, p. 12.

"Writing for a Living," *Reader's Digest*, October, 1934, p. 90.

#### XIX. MAGAZINES DEALING WITH FAMILY ADJUSTMENTS AND RELATIONSHIPS

*Child Study: A Journal of Parent Education* (Monthly), National Child Study Association, 221 W. 57th St., New York, \$1 a year.

*Hygeia* (Monthly). Contains articles on child development and family living as well as health. American Medical Association, 535 N. Dearborn St., Chicago, Ill., \$2.50 a year.

*National Parent-Teacher Magazine* (Monthly), National Congress

of Parents and Teachers, 1201 16th St., Washington, D.C., \$1.50 a year.

*Parents' Magazine* (Monthly), 9 E. 40th St., New York, \$2 a year.

*Understanding the Child* (Quarterly), National Committee for Mental Hygiene, 10 Ferry St., Concord, N.H., 50¢ a year.

#### ADDITIONAL REFERENCES FOR I, V, VI, VII, XII, XVIII

BELL, H. M., *Youth Tell Their Story* (Washington, American Youth Commission of the American Council on Education, 1938).

BLANCHARD, Phyllis, *The Adolescent Girl* (New York, Dodd, Mead and Co., 1930).

COLE, Luella, *Psychology of Adolescence* (New York, Farrar and Rinehart, 1936).

DIMOCK, Hedley S., *Rediscovering the Adolescent* (New York, Association Press, 1937).

"Manners and the Younger Generation," *Child Study*, February, 1938.

McCONN, Max, *Planning for College* (New York, Frederick Stokes and Co., 1937).

NELSON and HELLER, *Education for Marriage Series* (New York, Woman's Press, 1936).

"Play and Playmates," *Child Study*, April, 1938.

RAINEY, Homer P., *How Fare American Youth?* a publication of the American Youth Commission (New York, D. Appleton-Century Co., 1937).

---

## BIBLIOGRAPHY OF SOURCES USED IN THE TEXT

---

### BOOKS

- ADAMS, C. F., *Some Phases of Sex Morality and Church Discipline* (Cambridge, J. Wilson and Co., 1891) .
- ALLEN, G., and BRIGGS, M. P., *Behave Yourself* (Philadelphia, J. B. Lippincott Co., 1938) .
- ARLITT, Ada Hart, *Adolescent Psychology* (New York, American Book Co., 1933) .
- AVERILL, L. A., *Adolescence* (Boston, Houghton Mifflin Co., 1936) .
- BALDWIN, S. E., and OSBORNE, E. G., *Home-School Relations* (New York, Progressive Education Association, 1935) .
- BEVERIDGE, William, *Changes in Family Life* (London, Allen Ltd., 1932) .
- BLANCHARD, P., and MANASSES, C., *New Girls For Old* (New York, The Macaulay Co., 1930) .
- BRAGDON, H. D., *Counseling the College Student* (Cambridge, Harvard University Press, 1929) .
- BRIDGE, Ann, *Illyrian Spring* (Boston, Little, Brown and Co., 1935) .
- BURGESS, E. W., *The Adolescent in the Family*, a publication of the White House Conference Committee on the Family (New York, D. Appleton-Century Co., 1932) .
- BURNHAM, William H., *The Wholesome Personality* (New York, D. Appleton-Century Co., 1932) .
- CALHOUN, A. W., *Social History of the American Family from Colonial Times to the Present* (Glendale, Calif., Arthur H. Clark and Co., 1918) , Vol. II.
- CANFIELD, Dorothy, *The Deepening Stream* (New York, Harcourt, Brace and Co., 1930) .
- CARREL, Alexis, *Man the Unknown* (New York, Harper and Bros., 1935) .
- CLARK, E. T., *The Psychology of Religious Awakening* (New York, The Macmillan Co., 1929) .

- COE, G. A., *Education in Religion and Morals* (New York, Fleming H. Revell Co., 1914).
- , *Religion of a Mature Mind* (New York, Fleming H. Revell Co., 1902).
- , *Social Theory of Religious Education* (New York, Charles Scribner's Sons, 1917).
- CONKLIN, E. S., *Principles of Adolescent Psychology* (New York, Henry Holt and Co., 1935).
- DAVIS, Katharine B., *Factors in the Sex Life of 2,000 Women* (New York, Harper and Bros., 1929).
- DELL, Floyd, *Homecoming* (New York, Farrar and Rinehart, 1933).
- , *Love in the Machine Age* (New York, Farrar and Rinehart, 1930).
- DENNETT, Mary Ware, *The Sex Side of Life* (Astoria N.Y., published by the author, 1928).
- DE SCHWEINITZ, Karl, *Growing Up* (New York, The Macmillan Co., 1932).
- DUBOIS, Rachel Davis, *A School and Community Project in Developing Sympathetic Attitudes Toward Other Races and Nations*, written in collaboration with the staffs of the Junior and Senior High Schools, Englewood, N.J., (New York, Service Bureau for Education in Human Relations, 1934).
- , and SCHWEPPE, E., *The Germans in American Life* (New York, Thomas Nelson and Co., 1936).
- EDDY, Sherwood, *Sex and Youth* (New York, Doubleday, Doran and Co., 1928).
- ELLIOTT, G. L., and BONE, H., *The Sex Life of Youth*, Commission on Relations between College Men and Women of the Council of Christian Associations (New York, Association Press, 1929).
- EMERSON, Ralph Waldo, "Self-Reliance," in *The Complete Works of Ralph Waldo Emerson* (Boston: Houghton Mifflin Co., Riverside Edition, 1893-97), Vol. II.
- FOLSOM, J. K., *Plan for Marriage* (New York, Harper and Bros., 1938).
- FOSDICK, Harry Emerson, *The Power to See It Through* (New York, Harper and Bros., 1935).
- FOSTER, Larimore, Larry, *Thoughts of Youth* (New York, John Day Co., 1931).
- FRANKLIN, Benjamin, *Autobiography* (New York, Modern Library Inc., 1932).
- GIBRAN, Kahlil, *The Prophet* (New York, Alfred A. Knopf, 1923).

- HANNA, Paul, *Youth Serves the Community* (New York, D. Appleton-Century Co., 1936).
- HOLLINGWORTH, Leta S., *Psychology of the Adolescent* (New York, D. Appleton-Century Co., 1928).
- HOLTBY, Winifred, *Women and a Changing Civilization* (New York, Longmans, Green and Co., 1936).
- HORTON, W. M., *Psychological Approach to Theology* (New York, Harper and Bros., 1931).
- HOWES, Ethel Puffer, "The Mother in the Present-Day Home," from *Concerning Parents*, Child Study Association (New York, New Republic Inc., 1928).
- HUXLEY, Aldous, Ed., *The Letters of D. H. Lawrence* (New York, The Viking Press, 1932).
- JUNG, C. G. G., *Modern Man in Search of a Soul* (New York, Harcourt, Brace and Co., 1933).
- KELIHER, Alice V., *Life and Growth*, a publication of the Commission on Human Relations of the Progressive Education Association (New York, D. Appleton-Century Co., 1938).
- , "Special Problems of Adolescents," in *Mental Hygiene and the New Education* (New York, Farrar and Rinehart, 1938), Chapter X.
- KIRKPATRICK, John, *The Castle of Mrs. Simpson* (New York, Samuel French, 1935).
- KILPATRICK, William H., *The Educational Frontier* (New York, D. Appleton-Century Co., 1933).
- LEAF, Munro, *Manners Can Be Fun* (New York, Frederick Stokes Co., 1936).
- LEONARD, Eugenie A., *Problems of Freshman College Girls* (New York, Bureau of Publications, Teachers College, Columbia University, 1932).
- LIPPMANN, Walter, *Preface to Morals* (New York, The Macmillan Co., 1929).
- LUMPKIN, K. Dupré, *The Family* (Chapel Hill, N.C., University of North Carolina Press, 1933).
- LYND, Robert S., and Helen M., *Middletown* (New York, Harcourt, Brace and Co., 1929).
- , *Middletown in Transition* (New York, Harcourt, Brace and Co., 1937).
- MACMURRAY, John, *Creative Society* (New York, Association Press, 1936).
- , *Reason and Emotion* (New York, D. Appleton-Century Co., 1936).

- MCCORMACK, Eleanor, Poem in *Mental Hygiene*, July, 1930.
- MEAD, Margaret, "A Comparative Study of Adolescence in Primitive and Modern Society," from *The New Generation*, edited by V. F. Calverton and S. D. Schmalhausen (New York, The Macaulay Co., 1930).
- , *Sex and Temperament* (New York, William Morrow and Co., 1935).
- MENNINGER, Karl, *The Human Mind* (New York, Alfred A. Knopf, 1930).
- MURCHISON, Carl, *Handbook of Child Psychology* (Worcester, Mass., Clark University Press, 1933).
- NEILSON, William A., *Roads to Knowledge* (New York, W. W. Norton and Co., 1932).
- NEWBERRY, Julia, *Julia Newberry's Diary* (New York, W. W. Norton and Co., 1933).
- Parents and Purse Strings: A Symposium*, edited by R. J. Reisner (New York, Bureau of Publications, Teachers College, Columbia University, 1934).
- Parents and the Latch Key: A Symposium* (New York, Bureau of Publications, Teachers College, Columbia University, 1936).
- Parents' Questions*, Child Study Association (New York, Harper and Bros., 1936).
- PARRAN, Thomas, *Shadow on the Land* (New York, Reynal and Hitchcock, 1937).
- PECHSTEIN, L. A., and MACGREGOR, A. L., *Psychology of the Junior High-School Pupil* (Boston, Houghton Mifflin Co., 1924).
- PIERCE, Beatrice, *It's More Fun When You Know the Rules* (New York, Farrar and Rinehart, 1935).
- PRATT, George, *Three Family Narratives*, Parent Education Monograph II (New York, National Council of Parent Education, 1936).
- PROSSER, C. A., and PALMER, R. H., *Selecting an Occupation* (Bloomington, Ill., McKnight and McKnight, 1936).
- RICHMOND, Winifred, *The Adolescent Boy* (New York, Farrar and Rinehart, 1933).
- ROLLAND, Romain, *Jean Christophe*, translated by Gilbert Cannan (New York, Henry Holt and Co., 1913).
- ROSENBLATT, Louise, *Literature as Exploration*, A publication of the Commission on Human Relations of the Progressive Education Association (New York, D. Appleton-Century Co., 1938).



- Sex Education, Facts and Attitudes* (New York, Child Study Association, 1934).
- STRAIN, Frances Bruce, *Being Born* (New York, D. Appleton-Century Co., 1937).
- WEIMAN, Henry, *Normative Psychology of Religion* (New York, Thomas Y. Crowell Co., 1935).
- WHITMAN, Walt, "Song of the Broad Axe," from *Leaves of Grass* (New York, Aventine Press, 1931).
- WIEMAN, R. W., *The Modern Family and the Church* (New York, Harper and Bros., 1937).
- WILLIAMS, Frankwood E., *Adolescence* (New York, Farrar and Rinehart, 1930).
- WOLFE, L. M., Ed., *John of the Mountains: The Unpublished Journals of John Muir* (Boston, Houghton Mifflin Co., 1938).
- WORDSWORTH, William, "Lines Composed a Few Miles Above Tintern Abbey," *The Complete Poetical Works of William Wordsworth* (Boston, Houghton Mifflin Co., 1904).

## MAGAZINES AND NEWSPAPERS

- AMIDON, Beulah, "Jane Smith and Ann Brown," *Survey Graphic*, December, 1926.
- BACHELLER, Irving, "An Unspanked Generation," *The Century Magazine*, Vol. 112, 1926.
- BALLINGER, W. J., "Spinster Factories," *Forum*, May, 1932.
- BANNING, Margaret Culkin, "The Case for Chastity," *Reader's Digest*, August, 1937.
- Brush Foundation, Cleveland, Ohio, *Proceedings of the Conference on Adolescence*, 1930.
- BURGESS, E. W., "The Romantic Impulse and Family Disorganization," *Survey*, December 1, 1926.
- , and COTTRELL, Leonard S. Jr., "The Prediction of Adjustment in Marriage," *American Sociological Review*, Vol. 2, October, 1937, pp. 659-667.
- BUTLER, Nicholas Murray, "The Schools and the Community," *Teachers College Record*, April, 1936.
- CASE, Adelaide Teague, "The Rôle of the Church in Family Life," *Parent Education*, April, 1938.
- CASSADY, C., "Youth Faces the Sex Problem," *American Mercury*, April, 1936.

- CUMMINGS, Charles K., Jr., "Human Relations," *Progressive Education*, November, 1937.
- Denver Post, November 1, 1937.
- DIMOCK, Hedley S., "Some New Light on Religious Education," *Religious Education*, October, 1936.
- "Education and Vocation for Girls," *Survey Graphic*, December, 1926.
- FRANK, L. K., "Social Change and the Family," *Annals of the American Academy of Political and Social Science*, Philadelphia, Vol. 160.
- GAUSS, Christian, "Youth Moves Toward New Standards," *Scribner's Magazine*, Vol. 97, March, 1935.
- GILES, Ray, "Imagination Begins at Home," *Reader's Digest*, February, 1937.
- GRUENBERG, Sidonie M., "Wanted: A Chance to Share in the Risks of Living," *Child Study*, November, 1937.
- HANNA, Paul, "Children as Community Builders," *National Elementary School Principal*, Vol. 14, July, 1935.
- KITSON, H. D., and CULBERTSON, W., "The Vocational Changes of One Thousand Eminent Americans," *National Vocational Guidance Bulletin*, Vol. I (1923).
- LEARY, Lewis Gaston, "A Girl Needs Her Father," *Parents' Magazine*, April, 1936.
- , "The Fine Art of Letting Go," *Scribner's Magazine*, June, 1932.
- LEWISOHN, Ludwig, "Is Love Enough?" *Harper's Magazine*, Vol. 166, April, 1933.
- National Association of Secondary School Principals, *Bulletin* No. 19, Washington, D.C.
- New York Times, Educational Section, February 4, 1937.
- NIMKOFF, M. F., "Parent-Child Intimacy," *Social Forces*, December, 1928.
- "Parents as Children See Them," *Harper's Magazine*, Vol. 164, December, 1931.
- PARKHURST, Genevieve, "Shall Marriage Be Subsidized?" *Harper's Magazine*, November, 1937.
- PEATTIE, Donald Culross, "One Way to Chastity," *Reader's Digest*, December, 1937.
- RINEHART, Mary Roberts, "If I Had a Daughter," March, 1932.
- SHAW and MCKAY, "Are Broken Homes a Causative Factor in Juvenile Delinquency," *Social Forces*, Vol. X, 1931, pp. 514-524.
- STOLZ, H. R., JONES, M. C., and CHAFFEY, J., "Junior High School

Age," *University High School Journal*, Vol. 15, No. 2 (January, 1937). Robert E. Brownlee, editor, University High School, Oakland, Cal.

TUTTLE, Worth, "A Feminist Marries," *Atlantic Monthly*, January, 1934.

WHITE, Alice A., "Modern Daughters," *Forum*, January, 1932.

"Without a Tower," *Harper's Magazine*, February, 1935.

WYLIE, I. A. R., "Here and Now: A Word to Parents," *Harper's Magazine*, January, 1937.



---

## INDEX

---

- Abilities, development of through adult tasks, 143-145
- Acne, as cause of self-consciousness, 82; treatment of, 81-82
- Adams, C. F., cited, 277n
- Adolescence, as opportunity for deep parent-child relationship, 25-26; as process, 70; characteristics of, 70 ff.; development of self during, 112-114; maturity as goal of, 3; mental growth during, 73; needs of, 3-6
- Adolescent development, references on, 346-347
- Adolescents, adjustment of to opposite sex, 167-168, 279 ff.; adjustment of to sex rôle, 168-171; and crushes, 166-167; and experience with money, 132-136; and gangs, 165-166; and hero worship, 115-116; and "puppy" love, 92-96; and vocation, 244-247, 257-259; changes in parents desired by, 18-19; choice of mate by, 313 ff.; danger of too active a life for, 149-150; dependence of on parents, 14-16; desire of for popularity, 281; desire of for privacy, 121-123; developing artistic abilities in, 141-142; development of personal religion by, 228-231; effect of divorce on, 62-63; guidance necessary to, 33-36; individual differences among, 76-77; interest of in appearance and manners, 173-177; natural conflict between parents and, 19-21; parents as models for, 49-51; participation of in community affairs, 154-159; preparation of for puberty, 84 ff.; reaction of to excessive parental authority, 31-33; religiousness of, 216-218; should share family responsibility, 110-112; spiritual experiences for, 227-228; training of, function of education in, 11-12, 150; typical questions of concerning sex, 85; typical struggles of, 71-72
- Adolescent needs, 3-6, 127 ff.
- Adulthood, as defined by adolescents, 4
- Affection, and personality development, 98; and security, 97-98; important in maintaining parent-child friendship, 97; ways of showing, 98 ff.
- Agriculture, of community, as adolescent activity, 156
- Alcohol, literature on, 351-352
- Allowances, advisability of, 132-136; for both girls and boys, 134-135
- Amidon, Beulah, case studies by, 267-269; quoted, 271-272
- Antioch College, program of, 251
- Appearance, adolescents' concern over, 173-176
- Appreciation, adolescents' need of, 117-120
- Arlitt, Ada Hart, cited, 76
- Art, spiritual value of, 228

- Atonement, versus punishment, 37-38
- Averill, Lawrence, quoted, 235
- Awkwardness, adolescent attempts to conceal, 80; causes of, 79-80; characteristic of adolescence, 78
- Bachelor, Irving, quoted, 13
- Baldwin, S. E., and Osborne, E. G., quoted, 150-151
- Ballinger, W. J., quoted, 311
- Barrie, James, quoted, 178
- Beveridge, William, quoted, 319
- Bible, quoted, 228
- Birth control, literature on, 357
- Blanchard, Phyllis, and Manasses C., quoted, 175, 186, 282
- Body, changes in, must be understood, 85-87
- Boys, awkwardness of, 78-80; facts concerning sexual development necessary to, 85-87; importance of looks to, 173; psychological dangers of extramarital relations to, 299-300; qualities desired in girls by, 178; typical questions of, 172; value of home-making experience to, 138; voice change in, 81-82; *see also* Adolescents
- Bragdon, H. D., quoted, 24
- Bridge, Ann, quoted, 45-47, 213, 244-245
- Brooks, Phillips, quoted, 219
- Browning, Elizabeth Barrett, 20; and Robert, 306
- Buhler, Charlotte, 98
- Bureau on Intercultural Education, 105
- Burge, Adelaide, quoted, 331-332
- Burgess, E. W., quoted, 30, 32, 35-36, 41, 85, 87-88, 89, 90, 97, 99, 101, 103, 104, 107-108, 110-111, 112, 118, 123, 124, 187, 195-196, 302; with Cottrell, L. H., study by, 98
- Burnham, William H., cited, 119; quoted, 73, 242
- Butler, Nicholas Murray, quoted, 197
- Calhoun, A. W., quoted, 333
- Canfield, Dorothy. *See* Fisher, Dorothy Canfield
- Carlyle, Thomas, quoted, 114
- Carrel, Alexis, quoted, 222
- Case, Adelaide Teague, cited, 237
- Cassady, Constance, quoted, 286, 294
- Castle of Mr. Simpson, The*, quoted, 189
- Celibacy, danger of prolonged, 321-322
- Change, rapidity of in today's world, 6
- Character, essential to marriage, 317-319
- Charm, literature on, 350-351
- Chastity, as emotional sincerity, 288; sincere love as safeguard to, 291
- Child, as center of home, 52; effect of divorce on, 62-63; *see also* Adolescents, Boys, Girls
- Child care, education for, 273
- Child Study Association, cases cited by, 59-60; quoted, 62, 292
- Church, and guidance for young people, 237; appraisal of by parents and adolescents, 233-234; criticisms of, 237; significance of in living religion, 233 ff.; social purposes of, 237
- Civic arts, as adolescent activity, 156
- Clothes, for adolescent girls, literature on, 351
- Club-house, as project for adolescents and parents, 190-193



- Clubs, for adolescents, 165-166
- Cockiness, as protection against feeling of insecurity, 72-74
- Coe, G. A., quoted, 197-198, 224, 226-227, 230-231, 236-237, 240
- Coeducation, advantages of, 184, 308
- Colleges, and vocational training, 258; coeducational, advantages of, 308-309; girls', disadvantages of, 309; value of, 259
- Community, opportunity for social life in, 189-193; participation of adolescents in, 154-159; program for improvement of, 155-156; studying the problems of, 157
- Community agencies, function of in adolescent training, 12-13
- Community planning, as adolescent activity, 155
- Companionship, essential to marriage, 314; with parents, adolescents' desire for, 19
- Complexion, ills of, 82
- Conklin, G. S., cited, 216n; quoted, 148
- Cottrell, L. H., with Burgess, E. W., study by, 98
- Courtship, complexity of modern, 311; literature on, 354-355
- Creative expression, need of adolescents for, 144
- Crushes, in adolescence, 166-167
- Culture, modern, demands of, 8; of early twentieth century, described, 9; primitive, rôle of parents in, 10; variations in, 7
- Customs, keeping of, as family recreation, 104-105
- Cummings, Charles K., quoted, 18
- Dating, opportunity for, 188-189
- Davis, Katherine B., cited, 91
- Dell, Floyd, cited, 299, 300, 302, 321; quoted, 291-292, 296-297, 325
- Democracy, youth's loyalty essential to, 156
- Dewey, John, quoted, 157
- Diaries, 123
- Dieting, dangers of, 81
- Dimock, Hedley S., cited, 217n
- Divorce, effect of on children, 62-63; literature on, 348-349
- Dollard, John. *See* Hanover Outline on Personality and Culture
- Dreams, sublimation of, 144
- Dress, importance of to adolescents, 174-176
- Eddy, Sherwood, quoted, 290
- Education, for family life, 272-275; for vocation, 258; meaning of, 198; parental needed, 41-42; rôle of home in, 197-198; rôle of parents in, 150-151
- Elliott, G. L., and Bone, H., quoted, 289-290
- Emerson, Ralph Waldo, on belief in God, 221; on friendship, 180-181
- Emotions, developing wholesome attitudes toward changes in, 88
- Employment, and specialization, 264; student, opportunities for, 251-253; trends in, 253-254; *see also* Vocation
- Engagement, case studies on, 326-328; importance of, 325; proper length of, 324 ff.
- Etiquette, adolescents' concern over, 176-177
- Experience, necessary to self-reliance, 131; outside of home, types of, 161; value of, 159-162
- Extramarital relations, problem of, 293 ff.; psychological dangers of, 298-302

- Family, education for, 272-275;  
effect of divorce on, 62-63; fi-  
nancial adjustments in, litera-  
ture on, 357; literature on, 347-  
348; recreation necessary to  
unity of, 102; should be demo-  
cratic, 208; should share in fool-  
ishness, 101-102; should share  
responsibility, 110-112; value of  
meal-times in, 105-107; *see also*  
Adolescents and Parents
- Father, rôle of, 17-18, 48, 107-110;  
in girl's social adjustment, 170-  
171
- Fisher, Dorothy Canfield, quoted,  
67-68, 305-306, 338
- Fisher, Mary S. *See* Hanover Out-  
line on Personality and Culture
- Folsom, J. K., quoted, 310, 316-  
317
- Fosdick, Harry Emerson, cited,  
241; quoted, 219, 222, 238-239
- Foster, Larimore, diary of, quoted,  
211, 336
- Frank, L. K., quoted, 8
- Franklin, Benjamin, 123; quoted,  
201, 206-207
- Freedom, achievement of through  
security, 124-125
- Free love, problem of, 293 ff.
- Friends, adolescents' need for,  
163-165; making, 163 ff., 180-181
- Friendship, contribution of co-  
education to, 184-185; essential  
to marriage, 314; finding, 163 ff.;  
parent-child, 5, 51; importance  
of affection in, 97; providing  
opportunities for, 181-183
- Gangs, 165-166
- Gardening, as valuable experi-  
ence, 137
- Gauss, Christian, quoted, 210
- Gibran, Kahlil, quoted, 264
- Giles, Ray, case cited by, 64-65
- Girl-haters, 169-170
- Girls, allowance for, 134-135; and  
vocational adjustment, 265 ff.;  
desire for affection in, 101; facts  
concerning sexual development  
necessary to, 85-87; home-mak-  
ing versus profession for, 267-  
272; importance of looks to,  
173; modern, described, 9; psy-  
chological dangers of extramarital  
relations to, 298-299; qual-  
ities desired in boys by, 178;  
typical questions of, 172; value  
of home-making experience to,  
136-139
- God, concepts of, 219-221
- "Going steady," 322-324
- Growth, adolescent, physical, 75;  
uneven nature of, 75-76; par-  
ents', essential to happiness, 63-  
66
- Gruenberg, Sidonie M., quoted,  
130-131, 154
- Guidance, adolescents' need for,  
33 ff.; as growth toward self-  
direction, 35; nature of, 36-37;  
rôle of church in, 237
- Hall, G. Stanley, quoted, 119
- Hanna, Paul, quoted, 155-156
- Hanover Outline on Personality  
and Culture, quoted, 5, 15, 16,  
32, 87, 165, 174, 179-180, 186,  
190, 194, 195, 202, 246, 283-284,  
295, 295-296, 315
- Happiness, deterrents to, 53-55;  
growth essential to, 63-66; mari-  
tal, importance of, 55
- Health, of community, as adoles-  
cent activity, 155-156
- Hero worship, and personality de-  
velopment, 114-116; nature of,  
115-116
- Heterosexuality, development of,  
167-168

- High school, function of in adolescent training, 11-12; *see also* School
- Hobbies, as aid to happiness, 56; as form of family recreation, 104; value of, 142-143
- Holidays, celebration of as family recreation, 104-105
- Hollingworth, Leta S., cited, 171; quoted, 80, 183, 184
- Holtby, Winifred, cited, 58
- Home, adolescents' tasks in, 136-139; as forum, 205-209; as part of educational process, 197-198; as social center, 185-186; essential to adolescents' security, 16; religious value of, 225; value of cooperation in, 136-139
- Home-makers, number employed, 266
- Home-making, and outside vocations, 266-271; as a profession, 58-59, 269-272; danger of over-emphasis on, 138-139; education for, 273; for men, 274; providing experience in, 136-139
- Horton, W. M., quoted, 222-223
- Howes, Ethel Puffer, quoted, 50
- Husband, factors influencing choice of, 313 ff.
- Huxley, Aldous, cited, 306n
- Ideals, and adolescence, 116-117
- Impudence, during adolescence, 74
- Independence, misunderstanding of by parents, 22-23; signs of in adolescents, 21-22
- Individual, adjustment of, literature on, 349; effect of living religion on, 224; must choose his own marriage partner, 311-313; self-evaluation of in choosing vocation, 254-256; value of right vocation to, 242
- Individual differences, among adolescents, 76-77
- Industry, of community, as adolescent activity, 156
- Job, advice on how to land, 261-264; as educational experience, 259-260; attitudes of adolescents toward, 263; for married woman, 329-330; value of to individual, 242
- Johnson, Marietta, 79
- Jung, C. G. G., quoted, 224
- Kant, Immanuel, cited, 212
- Keliher, Alice V., quoted, 79-80
- Key, Ellen, quoted, 52
- Kilpatrick, William H., quoted, 151, 158
- Kirkpatrick, John, quoted, 189
- Lawrence, D. H., quoted, 306-307
- Leary, Lewis Gaston, quoted, 22, 74, 131, 170, 313
- Leisure, hobbies for, 142-143; ordinary use of, 140; value of constructive use of, 139-142; versus work, 139-140
- Leonard, Eugenie A., quoted, 5-6, 159, 182, 185
- Lewisohn, Ludwig, cited, 303
- Lippmann, Walter, quoted, 303-304, 337, 340-341
- Listlessness, reasons for during adolescence, 75
- Literature, spiritual value of, 228
- Looks, adolescents' concern over, 173
- Love, as basic reality of religion, 225; bearing of adolescent ex-

- Love (*Cont.*)  
 periences on, 276; factors in, 313 ff.; free, problem of, 293 ff.; sincerity of, as safeguard to chastity, 291; value of in adult life, 276
- Lumpkin, K. Dupré, quoted, 30-31
- Lynd, Helen M. *See* Lynd, Robert S.
- Lynd, Robert S., and Lynd, Helen M., cited, 18, 43; quoted, 12, 13, 65, 103, 105-106, 108, 109-110, 134-135, 189, 265-266, 277, 281; study by, 293; *see also* Hanover Outline on Personality and Culture
- MacGregor, A. L., and Pechstein, L. A., quoted, 120
- Macmurray, John, quoted, 219, 220, 225, 240-241, 288
- Make-up, 174-176; literature on, 351
- Manasses, C., and Blanchard, Phyllis, quoted, 175, 186
- Manners, adolescents' concern over, 176-177; literature on, 350-351
- Marriage, adjustment difficulties in, 339; age desirable for, 319 ff.; appreciation of gained through happy examples, 304; as most important adjustment, 335; as process of integration of two personalities, 336; attitude of parents toward, 334-335; choosing partner for, 313-318; contribution of to health and character, 331-333; early versus late, 320-322; emotional maturity essential to, 319-321; engagement for, 324-329; examples of in art, 304-307; final test of, 318; importance of happy, 55; literature on, 355-357; preparation for, 335 ff.; problem of sex experience before, 293 ff.; questionnaire for partners in, 316-317; sexual relationship in, 339 ff.; values inherent in, 302 ff.
- Marriage partner, factors influencing choice of, 313 ff.; meeting of through work, 310; value of coeducation in choosing, 308
- Masturbation, parental fears of, 91-92
- Maturity, defined, 4; emotional, as essential to happy marriage, 319-320
- McCormack, Eleanor, quoted, 345
- Mead, Margaret, cited, 9, 98-99; quoted, 6-7
- Meal-times, educational aspect of, 205-208; social value of, 105-107
- Menninger, Karl, case cited by, 57
- Menstruation, 86
- Metabolism test, advisability of, 8
- Misunderstanding, between adolescents and parents, 19-21
- Money, earned by adolescents, 133-134; *see also* Allowances
- Motherhood, significance of, 43
- Mothers, outside vocations for, 59-60; problems of, 17, 44-45; illustrated, 45-47; rôle of, 42 ff.; in boy's social adjustment, 171; vocational outlets for, 57-60
- Moving pictures, as leisure-time activity, 140-141
- Muir, John, 146; quoted, 227
- Murchison, Carl, quoted, 263
- Music, as emotional expression, 144-145; spiritual value of, 228
- National Association of Secondary School Principles, *Bulletin* No. 19, quoted, 248-249, 262-263

National Committee on Mental Hygiene, 256n

Nature, as adolescent activity, 147-148; spiritual value of experience with, 227

Needs, adolescent, 3-6, 127 ff.

Neilson, William Allen, quoted, 146

Newberry, Julia, diary of, quoted, 71, 122

New York City Bureau of Vocational Information, study of professional women by, 267

Nightingale, Florence, quoted, 58

Nimkoff, M. F., quoted, 109

Nocturnal emissions, 86

Occupation. *See* Vocation

Occupational Trends Study, 265

Osborn, Ernest, cited, 331

Palmer, R. H. *See* Prosser, C. A.

Parents, adolescents' need for guidance by, 33-36, 117 ff.; adolescents' need for love of, 14-16; and adolescents' change of vocation, 260-261; and adolescents' sexual development, 281-284; and attitudes toward religion, 215 ff.; and punishment, 30-31; and "puppy" love, 92-96; and school, 150-153; and their children's vocation, 244-247; and recreation, 102-104; as educators, 198-199; as friends, 38-39, 51; as guides, 34 ff.; as models, 49-51, 115; attitudes of toward children's friends, 181-183; attitude of toward children's marriage, 311-313, 334-335, 342 ff.; changes in desired by adolescents, 18-19; confusion of, 22-23; danger of prejudice to, 202-203; ex-

cessive devotion of, 23-29; natural conflict between adolescents and, 19-21; necessity of growth to, 63 ff., 232-233; perfection not necessary in, 60 ff.; rejection of children by, 33; responsibility of in sex education, 84 ff.; should allow adolescents experience, 131; should allow adolescents privacy, 122; should conform to modern standards, 193-196; should encourage hobbies, 143; should provide contacts for adolescents, 181-183; should provide home tasks, 137; typical problems of, 17 ff.

*Parents and the Latch Key*, quoted, 111-112, 192

"Parents as Children See Them," quoted, 49

Parent-child relationship, literature on, 347-348; *see also* Adolescents and Parents

Parent education, need for, 41 ff.

Parenthood, as challenge, 66

*Parents' Questions*. *See* Child Study Association

Parent-teacher work, value of, 153

Parker, Valeria H., quoted, 331

Parkhurst, Genevieve, cited, 329n; quoted, 326-327, 331-332

Peattie, Donald Culross, quoted, 287

Pechstein, L. A., and MacGregor, A. L., quoted, 120

Personality, adolescents' concern over, 178-180; development of, 112-114; and hero worship, 114-116; influenced by home and outside agencies, 13; influenced by parental affection, 98-99; problems encountered in, 113-114

Petting, 276-280, 284-286

Philosophy, and religion, 223



- Physical growth, demands of, 77;  
during adolescence, 75
- Plant, James S. *See* Hanover Out-  
line on Personality and Culture
- Poetry, as creative expression, 145
- Popularity, adolescents' desire for,  
163-165
- Pratt, George, case cited by, 100-  
101; quoted, 49
- Premarital relations, problem of,  
293 ff.
- Privacy, adolescent desire for, 121-  
123
- Prosser, C. A., and Palmer, R. H.,  
quoted, 244
- Puberty, preparation for, 84 ff.
- Pubescence, defined, 69; rapid  
physical growth during, 76
- Public safety, as adolescent activ-  
ity, 155
- Punishment, decrease in desired  
by adolescents, 19; excessive,  
dangers of, 30-31; versus atone-  
ment, 37-38
- "Puppy" love, 92-96
- Questionnaire, in preparation for  
marriage, 316-317
- Radio, as leisure-time activity,  
140-141
- Reading, as creative expression,  
145-146; types of, 146
- Reassurance, adolescents' need  
for, 83-84
- Recreation, and family unity, 102-  
104; community, as adolescent  
activity, 147, 155-156; family,  
literature on, 349-350
- Reinow, Robert E., quoted, 331
- Reisner, E. J., case study by, 135-  
136
- Religion, and philosophy, 223;  
and science, 221-224; approach  
of scientists to, 222; as defined  
by leaders, 219; changing mean-  
ing of, 218; effect of on indi-  
vidual, 224; evolving one's own,  
228-231; goals of, 237; literature  
on, 352-353; need for, a chal-  
lenge to youth, 241; need for  
leaders in, 238; parents provide  
first experience in, 224-225; pres-  
ent crises in domestic and world  
affairs a challenge to, 239-241;  
significance of church and Sun-  
day school in, 233 ff.; test of,  
232; through love, 224-227
- Respect, of parents for children,  
123-124
- Responsibility, family should  
share, 110-112
- Richmond, Winifred, quoted, 246
- Rinehart, Mary Roberts, quoted,  
293-294
- Rolland, Romain, cited, 325;  
quoted, 93-95
- Roosevelt, Mrs. Franklin D.,  
quoted, 24
- Rosenblatt, Louise M., cited, 146n
- Russell, Bertrand, 145
- Salmon, Dr. Thomas W., quoted,  
42
- School, as supplement of home,  
11-14; importance of, 150; op-  
portunities for discussion of so-  
cial practices in, 177; share of  
adolescents in responsibility of,  
153-154
- Schools, for vocational training,  
258
- Science, and religion, 221-224; in-  
terdependence of, 222-223
- Security, and freedom, 124-125;  
feeling of defined, 129; gained  
through parental affection, 97-  
98; self-reliance essential to, 129
- Self, development of during ado-  
lescence, 112-114



- Self-assurance, contribution of adolescents' experiences on their own to, 160, 162; essential to social adjustment, 170-171
- Self-consciousness, as cause of awkwardness, 79-80; often bred by culture, 79
- Self-direction, guidance toward, 35
- Self-government, and growth toward citizenship, 153
- Self-reliance, development of, 130 ff.
- Sex, adjustment in marriage, 339-340; literature on, 355-357; danger of glorification of, 337; developing wholesome attitudes toward, 84 ff.
- Sex education, adolescents' desire for, 19; in schools, 84; literature on, 353-354; obstacles to, 89; preparation of parents for, 89-90; responsibility of parents for, 84 ff.
- Sex rôle, adjustment to, 168-171
- Sexual attraction, essential to marriage, 313-314
- Sexual relationship, in marriage, 339 ff.
- Shady Hill School, data on internal strife of adolescents from, 71
- Shaw, George Bernard, quoted, 13
- Skin, eruptions in, 82
- Social adjustment, adolescents' desire for, 163-165; factors hindering, 164
- Spiritual experiences, 227-228; finding meaning of, 228-231
- Sports, for adolescents, 147
- Steffens, Lincoln, 160
- Stevenson, Robert Louis, quoted, 306
- Stolz, H. R., Jones, M. C., and Chaffey, J., quoted, 191
- Sunday school, significance of in living religion, 233 ff.
- Tagore, Rabindranath, cited, 228
- Tobacco, use of, literature on, 351-352
- Tomboys, 169-170
- Training, for vocation, 257-259
- Tuttle, Worth, quoted, 269-270
- Twain, Mark, cited, 74-75
- University of Cincinnati, program of, 251
- Values, development of in adolescence, 5; through education, 198-199
- Variations, in adolescent development, 76-77; physical, as cause of self-consciousness, 81
- Vocation, adolescents' attitudes toward, 263; choice of, girls' problem in, 265 ff.; literature on, 358-361; importance of personal qualities in, 256-257; magazines useful in, 249; questions to be considered in, 248-249; self-evaluation in, 254-256; study necessary in, 247-250; value of actual experience in, 251-253; value of counselors, 247; combined with home-making, 267; factors in choice of, 242-244; individual's right to change, 260-261; making social contacts through, 310-311; training for, 257-259; value of to individual, 242
- Vocational counselors, 247
- Voice changes, 81-82
- White, Alice A., quoted, 278
- White House Conference Committee on the Family. *See* Burgess, E. W.
- Whitman, Walt, 148; quoted, 292
- Wieman, Henry, quoted, 219

- Wife, and outside work, 329-330; factors influencing choice of, 313 ff.; qualities desired in, 308
- Williams, Frankwood E., cited, 42; quoted, 182, 209
- "Without a Tower," anonymous, quoted, 327-328
- Women, and professions, 57-60; and vocational adjustment, 265 ff.; home-making versus professions for, 267-272; married, and outside work, 329-330; number employed, 266; rôle of, literature on, 358
- Wordsworth, William, "Lines Composed a Few Miles above Tintern Abbey," quoted, 220-221; quoted, 228
- Work, as aid to happiness, 58; making social contacts through, 310-311; value of to individual, 242
- World League for Sexual Reform, Proceedings of the Fourth Congress of, quoted, 294
- Wylie, I. A. R., quoted, 160
- Youth, wisdom of, 210; *see also* Adolescents, Boys, and Girls (3)







# Date Due

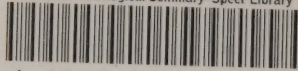
<del>_____</del>	21 '46	FE 21 '55	
<del>_____</del>		MR 7 '55	
(Hom) 00	<del>_____</del>	MR 21 '55	
Ev. 88	N 5 '48	AP 5 '55	
Ap 5 - '48	N 19 '48	AP 20 '55	
Ap 13 '43	O 31 '47	MY 4 '55	
Ap 29 '43	N 24 '47	APR 9 - '56	
RESERVE	N 15 '48	FACULTY	
<del>_____</del>	N 30 '48	JAN 30 '57	
(14) Ch. 7m.	D 14 '48	FEB 18 '57	
FACULTY	APR 8 1949	<del>_____</del>	
RESERVE	(Hom) Ed. 19	<del>_____</del>	
RESERVE	Youth	OCT 25 '80	
(Hom) 15 '45	RESERVE	JUN 11 '53	
Je 18 '45	AP 21 '53	MAR 1 '57	
Je 23 '45	MY 5 '53		
Je 25 '45	(Hom) Chur		
Je 28 '45	Family		
Je 28 '45	Reserve		





HQ35 .T24  
Do adolescents need parents?

Princeton Theological Seminary-Speer Library



1 1012 00025 4088